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WASHTENAW JEWISH NEWS

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Federation launches community Crowdfunding site

David Shtulman, special to the WJN

The Jewish Federation launched Crowdrise.com/JewishAnnArbor on September 9 with seven community projects seeking funding. The goal is to provide a single community-wide site to seek support for special projects that fall outside of normal operating budgets.

"Our idea is to adopt a shopping mall approach to fundraising for the entire community," explains Max Glick, the Federation director of community outreach, who created and administers the site. "By coming to a single web address, community members can find a variety of area Jewish projects they may choose to support. Our hope is that new projects will be added all the time to encourage potential donors to return regularly."

The Ann Arbor Federation was one of three federations across the country to receive a grant from the Jewish Federations of North America (JFNA) to attempt a crowdfunding project. For the first time, the Federation is using ads on AATA buses and online ads in Jewish publications including the *Forward, Times of Israel, Tablet, Commentary and Kveller* to publicize the effort.

Federation President, Neal Blatt describes the effort as a natural role for Federation. "The Federation mission is to raise money to support Jewish life by strengthening our community and helping those in need. While our Annual Campaign is the primary vehicle we use to do this, we know that not everyone is comfortable supporting an umbrella campaign. Our hope is that the Crowdrise platform will attract people who may not normally contribute to the annual campaign, but find projects that speak directly to their interests. Through this process we hope to increase the overall engagement of members of our community in supporting Jewish life."

Max Glick is happy to speak with any local Jewish non-profit about posting a project on Crowdrise.com/JewishAnnArbor. There is no cost to the institution and dollars raised go directly to the project sponsor without passing through Federation.

"The most important key to success is that everyone involved help us get the name of the website site out into the community so more people visit it," according to Glick.

For more information about how to participate, contact Max Glick at Max@jewishannarbor.org or 677-0100. ■

Connect across boundaries with Ann Arbor's Jewish Young Professionals

Ben Freed, special to the WJN

The area's new-ish group Jewish Young Professionals (JYP) will host Connect8, a first-time event dedicated to bringing Jews of all ages, backgrounds, and professions together for dinner, networking, and fun.

Being a part of Connect8 will help attendees realize the size and vibrancy of Ann Arbor's Jewish community by sharing an intimate dinner with seven other community members. The night will continue with a blockbuster event with dessert, live music and the chance to see the community come together as never before.

The Ann Arbor Jewish community has many vibrant micro communities that seldom have the chance to come together. The goal of Connect8 is to meet and network with Jews across all demographics.

"As young professionals, we were looking for a way to integrate ourselves into the broader Jewish community here and begin identifying ways to have a lasting impact. Connect8 is a vehicle to create this opportunity," event co-chair Andrew Missel said. "We're really hoping everyone comes out to this exciting, first of its kind event. Although it is being organized by JYP, we hope community members of all ages will attend."

Missel, who came to Ann Arbor from Arizona via Connecticut and East Lansing, is co-chairing the event along with Reva Berman, who grew up in Farmington Hills.

Participants can sign up at jewishannarbor.org/connect8 and will fill out a short survey to help determine their table placements—one can sign up as an individual or with a friend or significant other.

Reservations will be made for tables of eight people at restaurants in downtown Ann Arbor for the evening of November 21, and all registrants will receive their restaurant assignments ahead of time.

The committee will aim to create cross-generational tables filled with future friends

continued on page 2

Symposium, film and exhibit will explore role of Soviet Jewish combatants in WWII

Yaffa Klugerman, special to the WJN

They were not what one might consider to be typical Holocaust victims. They were Soviet Jewish soldiers who had experienced the consequences of Nazism first-hand, and they were determined to fight.

Their inspiring story of perseverance will be explored at several events organized by the University of Michigan's Jean & Samuel Frankel Center for Judaic Studies, beginning with a symposium on October 25 from 1:30–5 p.m., called "Resistance in Red: Soviet Jewish Combatants in World War II." The event will examine the approximately 500,000 Soviet Jews who fought in the Red Army during the war, of whom only 300,000 survived.

"Surprisingly little is known about what happened to Jews in the Soviet Union during World War II," noted U-M Professor Mikhail Krutikov. Few realize, he said, "how they fought in the Red Army and among partisans, how they lived and worked in the Soviet interior, and what was the plight of hundreds of thousands of refugees from Poland."

Jeffrey Veidlinger, director of the Frankel Center, explained that the war experience was unique for Soviet Jews. "Many Soviet Jews today prefer to remember the war through the perspective of victory rather than victimhood," he said. "They knew what they were fighting for, and they understood the consequences of failure."

POSTCARD BY ARTIST V. P. BELKIN OF THE

Soviet bombardment of oil refineries in Ploiesti [Romania]

U-M's Center for Russian, East European, and Eurasian Studies; Institute for the Humanities; International Institute; College of Literature, Science, and the Arts; and Office of Research are co-sponsors of the symposium, which will bring five scholars to campus: Polina Barskova of Hampshire College,

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Community

Building Cross-Cultural Bridges topic for DeVries - VanderKooy Memorial lecture

Annemarie Toebosch, special to the WJN

On October 22, Dr. Irene Butter will deliver the DeVries - VanderKooy Memorial lecture. This year marks the 20th anniversary of this annual lecture, organized by Dutch Studies at the University of Michigan.

Dr. Irene Butter

The title of the lecture is "Building Cross-Cultural Bridges." Dr. Butter will speak about cultural identity, immigration, citizenship and tolerance, and tie these themes to her experiences as a Holocaust survivor and humanitarian. In addition to her tireless work educating young people about the Holocaust, Dr. Butter was instrumental in founding the U-M's Raoul Wallenberg medal and lecture and starting the local Jewish-Palestinian dialogue group Zeitouna. The two films *Refusing To Be Enemies* and *Never A Bystander* feature Dr. Butter's work and life.

The lecture, followed by a reception, is open to the public, and will begin at 8 p.m. in the Hussey Room at the U-M Michigan League.

Frankel Symposium, continued from page 1

Olga Gershenson of the University of Massachusetts-Amherst, Elana Jakel of the U.S. Holocaust Memorial Museum, Anna Shternshis of the University of Toronto, and Lenore Weitzman of George Mason University. They will participate in roundtable discussions with Frankel faculty members and symposium co-organizers Zvi Gitelman, Krutikov and Veidlinger about the Jewish military experience in the Soviet Union during the war and about the Holocaust in the Soviet Union. U-M Professors Ben Paloff and Ron Suny will serve as moderators.

The symposium will conclude with the North American premiere of the newly-discovered 1966 Soviet film, *Eastern Corridor*, from 6–8 p.m., at UMMA's Helmut Stern Auditorium. One of the first films produced about the Holocaust in the Soviet Union, the Soviet government withdrew it from theaters soon after its release for failing to conform to the Party line on the war. The Frankel Center funded its subtitling and restoration, with the help of Belarusfilm and in collaboration with Gershenson, who discovered the film and will introduce it.

The event will also kick off a multimedia exhibit about Soviet Jews in the Red Army during World War II that will be on display at the Hatcher Gallery through December 15, commemorating the 70th anniversary of the end of World War II. The exhibit will contain materials from the New York-based Blavatnik Archive, a co-sponsor of the event. Blavatnik collects documents, personal letters and diaries, photographs, postcards, periodicals, and oral testimonies pertaining to the Jewish experience in the Soviet military.

"The Jewish combatants' heroism and sacrifice were unacknowledged in the Soviet Union and their stories untold beyond their families," said Gitelman. "The Blavatnik exhibition gives them a voice, and tells a powerful story that people of all generations should see and hear."

ARTIST M. A. ANDREEV. POSTCARD.

Postcard translates to, "For honor, for the motherland, for freedom! Onward to our victory!"

The "Resistance in Red: Soviet Jewish Combatants in World War II" symposium will take place on October 25, 1:30–5 p.m., at Hatcher Graduate Library Gallery, 913 S. University Ave, followed by a reception from 5–6 p.m. The film Eastern Corridor will be screened from 6–8 pm at UMMA Helmut Stern Auditorium, 525 S. State St. The "Resistance in Red" exhibit, sponsored by the Blavatnik Archive, runs through December 15 at Hatcher Gallery. The events are free and open to the public. ■

Jewish Young Professionals, continued from page 1

who may have not otherwise had the chance to meet. What better way for Jews to get to know each other than over a table of delicious food? And there's no shortage of either in Ann Arbor.

After dinner, old friends will mingle with the new at the Cavern Club on First Street in downtown Ann Arbor. As everyone gathers for after-dinner desserts, drinks, and entertainment, attendees will have the opportunity to introduce their dinner-mates and be connected into their networks as well.

Connect8 is made possible by Jewish Federation of Greater Ann Arbor Impact Grant. ■

WASHTENAW JEWISH NEWS

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JCC SPICE Program 35 years strong

Leah Zaas, special to the WJN

The Jewish Community Center's SPICE program has been going strong for 35 years. SPICE stands for Social, Physical, Intellectual, Cultural and Educational, and has been a program since 1980, when Phyllis Herzig was the first facilitator. SPICE is a social program for older adults to engage with other older adults in the community.

***Senior Photos* on display by local photographer, Jena McShane**

Anyone walking the halls of the JCC this summer would have noticed the "senior photos" on display. Jena McShane, a local photographer donated her time and talents to take photographs of the active SPICE program participants. A few highlights of the past year at SPICE have been a presentation from Zingerman's Roadhouse Chef Alex Young, followed by a trip to their farm in the spring, and multiple performances by "Music Vs.," a performance group at the University of Michigan Hillel. On any given Thursday at the JCC one might encounter a SPICE presentation about health, a talk about art or a lively group of seniors baking challah. Additional offerings of the SPICE program include low-impact exercise classes, homemade kosher vegetarian lunches from Chef Meg, a current events group, quilting and games such as mah jong. While there is a small cost for some of the programs, many are free. Participation in SPICE consistently enriches the lives of local older adults.

Esther Goldman, a longtime SPICE participant, said, "Going to SPICE, I meet a lot of new people who become friends of mine and it is so enjoyable." The program meets on Tuesday and Thursdays at the JCC. If you are interested in joining or presenting at SPICE, contact Leah Zaas at leahz@jfsannarbor.org. ■

AADL to feature author Jan Jarboe Russell

Tim Grimes, special to the WJN

On Friday, October 2, author Jan Jarboe Russell and Holocaust survivor Dr. Irene Butter will discuss Russell's new book, *The Train to Crystal City: FDR's Secret Prisoner Exchange Program and America's Only Family Internment Camp During World War II*. The program will take place 7–8:30 p.m. at the Downtown Library: Multi-Purpose Room. Russell's new book features a chapter about Dr. Irene Butter. The event includes a book signing and books will be for sale.

The Train to Crystal City: FDR's Secret Prisoner Exchange Program and America's Only Family Internment Camp During World War II is the dramatic and never-before-told story of a secret FDR approved American internment camp in Texas during World War II, where thousands of families—many U.S. citizens—were incarcerated.

During World War II, trains delivered thousands of civilians from the United States and Latin America to Crystal City, a small desert town at the southern tip of Texas. The trains carried Japanese, German, Italian immigrants and their American-born children. The only family internment camp during World War II, Crystal City was the center of a government prisoner exchange program called "quiet passage." During the course of the war, hundreds of prisoners in Crystal City, including their American-born children, were exchanged for other more important Americans—diplomats, businessmen, soldiers, physicians, and missionaries—behind enemy lines in Japan and Germany.

Focusing her story on two American-born teenage girls who were interned, author Jan Jarboe Russell uncovers the details of their years spent in the camp; the struggles of their fathers; their families' subsequent journeys to war-devastated Germany and Japan; and their years-long attempt to survive and return to the United States, transformed from incarcerated enemies to American loyalists. Their stories of day-to-day life at the camp, from the ten-foot high security fence to the armed guards, daily roll call, and censored mail, have never been told.

Combining big-picture World War II history with a little-known event in American history that has long been kept quiet, *The Train to Crystal City* reveals the war-time hysteria against the Japanese and Germans in America, the secrets of FDR's tactics to rescue high-profile POWs in Germany and Japan, and how the definition of American citizenship changed under the pressure of war.

Author Jan Jarboe Russell is a former Nieman Fellow, a contributing editor for *Texas Monthly*, and has written for the *New York Times, the San Antonio Express-News, Slate*, and other publications. She is the author of *Lady Bird: A Biography of Mrs. Johnson* and has also compiled and edited *They Lived to Tell the Tale*.

Irene Butter, born in Berlin, Germany, grew up as a Jewish child in Nazi-occupied Europe. A survivor of two concentration camps, she came to the U.S. in 1945. After graduating from Queens College in New York City, she obtained a Ph.D. in economics from Duke University. She and her husband were on the faculty of the University of Michigan for more than 35 years. Since the late 1980s she has been teaching students about the Holocaust and the lessons she learned during those traumatic years. She is a co-founder of the Raoul Wallenberg lecture series at the University of Michigan and is also one of the founders of ZEITOUNA, an Arab/Jewish Women's Dialogue group in Ann Arbor.

For more information on this event, call AADL at 327-4555 or visit aadl.org. ■

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Ann Arbor's Realtor of the Year

JFS introduces programs for children

Sarah Schneider Hong, special to the WJN

Jewish Family Services of Washtenaw County has long been recognized for its stellar services in four main areas: Older Adult Services, Clinical and Community Services, Employment and Career Services and International Services. While children directly and indirectly benefit from programs in the above areas, up until recently JFS has had a limited amount of ways for children and young families to give back to the community via JFS and to participate in ways that bring life to the essential Jewish precept to "repair the world."

In March 2015, JFS held its first annual Kids Care Fair and the community wide service-learning fair which was an overwhelming success. The JFS Kids Care Fair will return March 20, 2016; those groups interested in acting as activity partners and corporate sponsors should contact JFS soon for next steps. The success of the Kids Care Fair underscored the community's readiness for JFS to enhance opportunities for partnership between young families and youth with JFS. The agency is meeting that demand by introducing several new volunteer programs that will both serve client needs and provide meaningful service-learning opportunities for families and youth.

JFS "Mitzvah Mail" is a monthly exchange of letters between older adults and students. Participating adults and youth will receive monthly themes and "conversation starters" and for privacy purposes all letters will travel via JFS. The program promotes intergenerational sharing and enhances human connection in an increasingly "wired" world. Adults will have the opportunity to become a wise friend to a student and youth will have the opportunity to create a friendship with someone who is not in their "world" while also learning the art of letter-writing and communicating in the long-hand written word. A celebration in May will mark the end of the 2015/16 program where Pen Pals (and their loved ones) will meet for the first time over lunch. Registration is open now for the Mitzvah Mail program and interested adults and youth should contact Sarah at sarah.hong@jfsannarbor.org to enroll soon for the October 2015 start date.

"Friday Friends" is another new program launching this fall at JFS. Participants will help make Shabbat extra special for an older adult in the community. Once each season, participating families will pay a Friday afternoon/ early evening to a local older adult facility or community center. The room will be filled with families and older adults sharing music, grape juice, challah and laughter. The program will enrich the social life of some otherwise isolated community members while providing families the opportunity to volunteer together and make meaningful memories. Families can participate one or multiple times and should contact Sarah Hong for information and to enroll.

Young people interested in supporting JFS's clients and mission may also choose to give back by creating "Kids Care Packages" or through JFS Tzedakah. Kids can shop for and assemble care packages for refugee families served by JFS. Packages include "Personal Care Packages," "Household Care Packages" and "Kids Care Fun Packages." A list of supplies needed/suggested will be included for families to shop for and assemble as a donation. Additionally, children and youth interested in saving tzedakah money for JFS can receive a JFS tzedakah box and use money earned from babysitting, pop drives, bake sales and bar or bat mitzvahs to donate.

In addition to the above programs, JFS is thrilled to continue its partnerships with so many local Jewish organizations serving kids. JFS looks forward to upcoming partnerships and educational programs with students at Beth Israel Congregation, Hebrew Day School, Jewish Community Center of Greater Ann Arbor, Jewish Cultural Society and Temple Beth Emeth. As the community's only designated Jewish social services agency, JFS is well-positioned and privileged to help local educators inspire volunteerism and civic-mindedness in their students.

Anyone interested in learning more about any of the programs above can visit www.jfsannarbor.org/kidscreatingcommunity or contact Sarah Schneider Hong at sarah.hong@jfsannarbor.org or 769-0209. Enrollment for some programs is limited. ■

"Issues for Aging" program to address financial planning for older adults

Leah Zaas, special to the WJN

Throughout the summer, staff at Jewish Family Services and The Jewish Community Center of Greater Ann Arbor were busy hosting and planning the ongoing "Issues for Aging" educational series. In June, during LGBT Pride Month, Shari Robinson-Lynk, LMSW presented "Shining a Light of Understanding on the 'Invisible' Aging and Gay Community." The program offered support and resources for an often-overlooked segment of the community. In August, Britt Michel, program coordinator in a step-down rehabilitation program at the University of Michigan Health System, brought his 20+ years of experience in the field of wellness and exercise to address "The Role of Exercise as We Age." The August event provided educational support to adults seeking to remain functional and independent as long as possible.

Anya Abramzon, executive director of Jewish Family Services, has this to say about Issues for Aging: "This is such a wonderful partnership with the JCC and JFS working together. JFS has long served aging adults in this community and the JCC has long been a hub for adult social life. Issues for Aging is yet another way for our organizations to enrich lives and provide much needed education and support to the community."

The next Issues for Aging event will take place on Thursday, October 15, from 7–8:30 p.m. at the JCC, and will feature financial planner Dianne Winner, CFP, vice-president and investment officer from the Bank of Ann Arbor. Winner will address key topics such as goal-setting, budgeting, emergency funds, insurance, investing, retirement and estate planning and more. Registration is free but required. RSVP to programs@jfsannarbor.org. For more information regarding the Issues for Aging Series or to donate your time to this community program, contact Leah at leahz@jfsannarbor.org. ■

The Herb Amster Center to hold third annual Business Breakfast

Sarah Okin, special to the WJN

The Herb Amster Center's Third Annual Business Breakfast will take place on November 13, at 7:30 a.m., at the Ann Arbor City Club. This year's topic will be: "Positive Leadership: Kickstart Employee Productivity and Engagement." The breakfast will feature keynote speaker Gretchen Spreitzer, Ph.D., Keith E. and Valerie J. Alessi, professor of business administration, professor of management and organizations at University of Michigan's Ross School of Business and co-director of the Center for Positive Organizations. Additionally, James Miller, vice president and director of Human Resources at the Bank of Ann Arbor, and Ethan Kaplan, COO at Leon Speakers, will share their experiences implementing corporate training to achieve heightened productivity and engagement.

The event will provide an opportunity for the Amster Center to facilitate more relationships with the business community, and will build on the already successful training and development business and Corporate Partnership program launched in 2013. Corporate clients receive training sessions for employees; these sessions are focused on enhancing excellence and productivity in the workplace by supporting staff in a wide range of areas. This type of social enterprise is at the core of the Amster Center's mission. Corporate Partners also enjoy promotion year-round at JFS events and via social media.

All are welcome, and registration is required. Tickets ($30 each) can be purchased from the Amster Center's website: www.amstercenter.org/business-breakfast. ■

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Keynote speaker

Gretchen Spreitzer, Ph.D., Keith E. and Valerie J. Alessi Professor of Business Administration, Professor of Management and Organizations at University of Michigan's Ross School of Business and Co-Director of the Center for Positive Organizations
https://sites.google.com/a/umich.edu/spreitzer/home

University of Michigan — Center for Positive Organizations

http://positiveorgs.bus.umich.edu/

Additional speakers

James Miller, VP & Director of Human Resources, Bank of Ann Arbor
Ethan Kaplan, COO, Leon Speakers

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The Herb Amster Center is a division of Jewish Family Services of Washtenaw County, a nonprofit organization

JFS Events

JFS' Expansion Celebration!
December 13, 2015
2 pm to 4 pm at Jewish Family Services
Join JFS for an afternoon of family fun including activities, the Meals for Meals raffle, and light refreshments.

Meals FOR Meals

Bernstein Award Event
April 17th, 2015 (More details to come!)

Kids Care Fair
March 20th, 2015 (More details to come!)

JFS Programs

Issues for Aging- Financial Planning:
Insights from An Expert
October 15th from 7:30 p.m.- 9 p.m.
at the JCC of Greater Ann Arbor

Issues for Parenting- Cyber Safety
October 22nd from 7:30 p.m.- 9 p.m.
at the JCC of Greater Ann Arbor
Both programs are free but registration is required by email or phone.
programs@jfsannarbor.org or 734-769-0209.

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Europe and the Jews

by David Shtulman, executive director, Jewish Federation of Greater Ann Arbor

Europe demands our attention in the beginning of this Jewish New Year. Those of us who regularly follow Jewish media see a nearly weekly display of violence against Jews throughout the European Union. These are usually individual assaults, rather than a coordinated campaign of violence, but they are steadily growing in number and viciousness. Unfortunately, this is not a new phenomenon.

A survey conducted in the fall of 2012 by the European Union Agency for Fundamental Rights (FRA) of 5,900 Jews living in eight European countries found some frightening results:

Two thirds of respondents consider anti-Semitism to be a problem across the EU and 76% respond that it has worsened over the past five years.

- In the 12 months before the survey, twenty-six percent of all respondents experienced an anti-Semitic incident and four percent were the victims of violence.
- Forty-six percent worry about being victimized over the next 12 months.
- Twenty-three percent admitted to avoiding Jewish events or sites because of feeling it would be unsafe.

Among the incidents reported were workplace discrimination (11%), harassment on the streets (18%), harassment on the internet (16%) and Holocaust denial (57%). However, it was believed that these statistics do not reflect the full extent of anti-Semitism as 64% of those who experienced violence or threats of violence say they did not report the incident.

A year later, European Jewish Congress President, Moshe Kantor presented the results of a study on worldwide anti-Semitism with the statement, "Normative Jewish life in Europe is unsustainable." Almost a third of all European Jews reported considering leaving Europe. Robert Wistrich of Hebrew University, considered one of the foremost experts on anti-Semitism, agreed with Kantor. "The Jews in Europe do not have a future…I think their future is bleak."

The number of anti-Semitic incidents in Europe increased seven fold since the 1990s according to a report in US News and World Report, following the attack on Hyper Cacher in Paris.

At a lecture on September 9 at Eastern Michigan University, Russell Berman, a professor at Stanford University, said that there were multiple sources of anti-Semitism. A great deal of the anti-Semitic violence has its source in the Muslim immigrant communities of Europe, but this is not the only source. Far right political parties are gaining popularity throughout Europe, such as Jobbik in Hungary, Svoboda in Ukraine, the National Front in France and Golden Dawn in Greece. Marine LaPen has garnered over 25% of the national vote in France and will run to lead France in the next elections. In other European nations the far left is cited as the leading source of anti-Semitism, including supporters of BDS. As I write this article, it appears that Jeremy Corbyn, a member of the Palestine Solidarity Committee who has called Hamas and Hezbollah "friends", is about to be elected head of the British Labour Party.

Other issues facing European Jews in recent years have been campaigns to ban circumcision, ritual slaughter for kashrut and the popular use of the quenelle pseudo-Nazi salute.

While it is popular to blame Israeli actions and Mideast violence for the increase in anti-Zionist attitudes in Europe, and to differentiate these attitudes from anti-Semitism, many scholars disagree and refer to this as "anti-Semitism Denial," a corollary of Holocaust Denial. Berman points to the recent controversy surrounding the participation of American Jewish Rap Singer Matisyahu in a Spanish Rap Music Festival. Matisyahu was disinvited from the festival after he refused to make a public statement of support for BDS and condemnation of Israel. Berman points out that Matisyahu is not Israeli and was the only participant from whom such a demand was made. This is only one instance of how the BDS movement has evolved from an anti-Zionist movement to an anti-Semitic movement. Matisyahu was later reinstated to the festival and the Spanish BDS movement rebuked following an international outcry.

This activity raises a dilemma for European Jews and global Jewry. While Jews are leaving Europe, especially France in growing numbers each year, primarily for Israel, other Jews refuse to be chased away. Is it better to encourage Jews to flee or to support them in defending their place in Europe where Jews have lived for nearly two millennia? For the Jewish holidays, most European synagogues will have the visible presence of armed guards – sometimes police and sometimes military – protecting them.

If I had to attend one of those synagogues, I don't know if I would feel reassured or further encouraged to leave. I work in a Jewish institution in Ann Arbor that has an armed guard and will attend a synagogue with police protection for the High Holidays, and, while I feel it is prudent to have that security available, I would not be fearful if it was not. How would I feel about living in Ann Arbor if the availability of such security determined whether or not I believed I was safe?

I want to emphasize that I am not looking at events in Europe as a return to 1938. Events like the Holocaust cannot happen without government policy and no such government policies exist at this time in Europe. Yet, neither do the governments seem able to halt the violence directed at Jews. Unless there is a great deal more proactive work done by the government, the media, the schools and the religious institutions to address anti-Semitism, I do not see how things will change for the better.

I told Berman that while I read about anti-Semitic incidents in Europe almost daily, I also hear from people who have recently traveled to Europe that the situation is greatly exaggerated. Where does the truth lie? His response, "I think the record speaks for itself." ■

Jewish Communal Leadership Program begins new year

Paige Walker, special to the WJN

The Jewish Communal Leadership Program (JCLP) began its sixth year at the University of Michigan School of Social Work with a series of events engaging students and community members. From activities and presentations to a communal breakfast, this was a chance to welcome and orient the newest JCLP students to the program, university, and greater community.

The 13 incoming and returning students met—some for the first time—in Lillie Park on Tuesday, September 1, for the first day of orientation. Led by School of Social Work Professor Antonio Alvarez, they worked through a variety of tasks aimed at fostering group cohesion, having fun, and identifying communication and leadership styles within the group. The September sun was hot but student spirits were high as introductions were made and bonds were formed throughout the day. Incoming student Melanie Rivkin ('17) said of the day's program, "it was a fun and impactful way for the students to get to know one another and their strengths as a group."

Orientation continued with presentations and discussions facilitated by School of Social Work faculty, staff, and returning students. One discussion, led by JCLP students

JCLP students participate in team building at orientation

Emily Zussman ('16) and Alli Rosen ('16), prompted students to consider their Jewish identity and values. The day concluded with a dinner and students were joined by local JCLP alumni. Haviva Greenbaum ('15), Max Glick ('15), Avital Ostfield ('14), and Alice Mishkin ('13) shared words of wisdom as program veterans to prepare the students for what to expect both during and after JCLP.

Fifty people attended the annual Community Welcome Breakfast, the last event of orientation week. Dr. Karla Goldman, JCLP's director, was on hand to welcome attendees and introduce the theme of the morning's conversation. JCLP students, alumni, School of Social Work faculty and staff, and Ann Arbor community members engaged in thoughtful discussion around their relationship with Israel. Students were energized by the intergenerational discussions and look forward to the on-going communal conversations throughout the year.

The events of the week set the tone for a productive and exciting year. Incoming student Sharon Alvandi ('17) shared her reflections on the week: "Growing community is a complex venture. When I first got here, I was expecting to meet my cohort in a classroom and understand them through their perspectives in discussions. What I got as a part of JCLP's first week was a true reflection of the intentional community building we're going to be trained to take with us into our professional lives. I'm excited." ■

Finding a compelling reason to remain Jewish

Rabbi Robert Levy, special to the WJN

I think that it is possible to divide Judaism and Jewish life as if driven by only two values. (Of course, this is impossible and quite simplistic, and yet still informative.) On one hand, there are those activities that are designed for spiritual development, such as our recent High Holy Days and weekly Shabbatot. But in addition, social justice work, text study, dietary laws and other Jewish activities are designed to help us improve ourselves.

Rabbi Robert Levy

On the other hand, there are the Jewish things we do for the purpose of insuring the continuation of Judaism and the Jewish people. We teach our children. We build up the State of Israel. We maintain family traditions. We join together for holidays.

But this split is ruinous. Keeping the value of enlivening activities separate from our need to insure that these activities are practiced in the future will not work. This ruinous truth is already present. Moments that we know held deep meaning for our ancestors, like seder, can seem like obligations without merit other than we hold and attend them. And when we put forth effort to ensure our future, such as creating a worthy religious education program, but without a consideration of that future's deeper worth, we also raise up a generation of obliged doers, not engaged feelers. I have heard more than once the statement said parent to child, "Well I had to learn this and so will you." Amazingly this is most often said in good cheer, as if an imposed, meaningless, Jewish education was the whole point of the enterprise. As if the all-crucial moment of bar/bat mitzvah, repeated in each generation, was the purpose of American Jewish life.

Perhaps it once was, but in today's environment of less organizationally committed Jews, we need a Judaism that appeals to the individual's own sense of self and not her or his sense of obligation. In our present world of opportunity and choice, we will need a compelling reason to remain Jewish other than being compelled.

The solution to this problem does not lay primarily in institutional reform. We don't need a committee or a task force to address "the crisis to bring the next generation into community life." We don't need a community response, informed by experts. What we need is to listen. The next generation of Jews is out there making decisions about their lives. Will we, the organized Jewish community, fit in as a place of vibrant meaning, or as a storehouse of occasionally needed nostalgia, or worst of all, will we have no place? I do believe in a future for the community, but it will need to be a community as conceived by those who will be the future.

Our challenge is to find the voices speaking the truth of our future. ■

A prayer for the new year

Rabbi Robert Dobrusin, special to the WJN

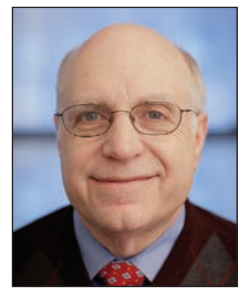
Most years, I write an original prayer to share with the congregation on the first night of Rosh Hashana.

I try to base the words of the prayer on something that has occurred during the past year or something that we look forward to in the year ahead. Occasionally, my prayer is in tribute to a person who died during the previous year and that was the case this year.

There were many influential people who died during 5775. Names such as Oliver Sachs, Sarah Brady, Leonard Nimoy and Theodore Bikel immediately come to mind.

But my prayer this year is a tribute to a man who died this past spring whose name is perhaps not quite as well known as the others I mentioned, but one whose work has touched me and I imagine many others, deeply over the years. His name is Ben E. King and he is best known for co-writing and performing a beautifully touching song with the simplest of melodies which has become a personal favorite of so many.

The song is entitled *Stand By Me*.



Rabbi Robert Dobrusin

Stand By Me is so well loved that it has been "covered" by more than 400 musicians including John Lennon, Tracy Chapman (who performed it on the David Letterman show just a few weeks before Mr. King's death), Ike and Tina Turner, and last but not least, Timon and Pumbaa from the *Lion King*.

Inspired by a Christian spiritual and by the words of Psalm 46, the song speaks of the power of loyalty and confidence inspired by loved ones and by God. As such, it seems perfect as a setting for my original prayer.

As we enter into 5776, I hope you will find the prayer meaningful and inspirational and I would not be surprised if you break into song upon reading it:

When the night has come
And the land is dark
And the moon is the only light we'll see.
No I won't be afraid, I won't be afraid
Just as long as you stand by me.

As we gather together at the beginning of this New Year, O God, help us to stand through the days and months ahead.

Help us to stand by our family and friends, to share their joy and comfort them through sadness.

Help us to stand by and for our people and our faith. Let us express the pride we feel in our tradition, our history and our commitment for our future. May we always remain connected and committed to our people throughout the world.

Help us to stand by the values You and our great teachers have instilled in us: values which compel us to search endlessly for peace and justice and to hear the cries and concerns of all people everywhere: the hungry, the oppressed, the refugee, and to those who live in danger and isolation. May we reach out a hand to help them.

Help us to stand by our hopes and our dreams. Help us not to give up the wild, revolutionary and authentically Jewish idea that the world can be a place of perfection if we join hands with all throughout the world to make it so.

And, O God, stand by us as we navigate this frustrating, difficult, maddening and so, so beautiful world. When the night has come and the land is dark, help us to find the moon and stars to guide us one step at a time to fulfill our responsibilities and embrace our world with confidence and hope.

May we stand by those we love and may they and You, O God, always stand by us as this New Year unfolds.

Shana Tova ■

Unity: with God and each other

Rabbi Aharon Goldstein, special to the WJN

On Sunday night, October 4, through Tuesday, October 6, we will be celebrating the last days of Succot - specifically, Shmeni Atzeret, the eighth day—followed by Simchas Torah. I would like to focus on the holiday of Shmeni Atzeret. This particular holiday expresses, in a very special way, the great love that God has for the Jewish people. As a matter of fact, the meaning of Atzeret is to stop or hold back. This means that God holds us back for one more day before we leave the aura of holiness of the holiday season and return to our more usual, mundane portion of the year. This is an extra day added on to the seven days of Succot. This extra day is unique. The Midrash, an interpretation of the Torah, gives an analogy: A king makes a seven-day celebration for his children. At the end of the seventh day, he looks at his children and says, "You know, it's very hard for me to see that we will be separating from each other after today, so please stay one more day and we'll make it another holiday." So it is similar with the eighth day of Succot – Shmeni Atzeret. After the seven-day holiday of Succot, God feels badly that we will so soon be parting, so there is another day added to extend the joy.

Rabbi Aharon Goldstein

This raises an obvious question. If God doesn't want the unity of the holiday to end after seven days, why would extending it one more day solve anything? We will still have to separate after the eighth day – so what does it change? The answer to this question is that In the merit of having this extra holiday added on to the seven-day holiday of Succot in which the Jewish people are in close proximity to God, the extra day itself will prevent any separation. How does this work?

To explain this, let's get an understanding of the wording of the Midrash. When the Midrash speaks of the analogy of the king reluctant to finish celebrating with his children, it uses the words; "it's hard for me your separation". It would make more sense to us if it read; "our separation"—that is, we will be separated from each other. Why does the Midrash use "your separation"? The Midrash is trying to indicate to us that if there is any separation between God and the Jewish people, it is not from God's vantage point. As far as God is concerned, there is never any separation between us. We are always connected with the knot of the infinite love of God. The only possibility for any type of separation between God and us is when, unfortunately, we separate ourselves from God by turning our backs to God and go away from God's will. That's when there is the separation between God and the Jewish people. This is what the Midrash means when it says that God speaks of " your " separation being hard. It is hard for God to see us choosing, with our inappropriate behaviors, to add layers to the veils that already obscure us from perceiving the divine radiance—or from the unity between each other. Therefore, we have this holiday to prevent that separation. When the Midrash uses the phrase "your separation", it refers to the relationship between God and the Jewish people. However, it also means a separation in the relationship between one Jew and another Jew individually. When the Jewish people are united with each other, then they are also connected, bound and united with God. When there is a separation between individual Jewish people, God forbid, it creates a separation between God and us. God is telling the Jewish people—be united!—If you are united as a people, you will be connected with me. This is expressed in the holiday of Shmeni Atzeret. Why is it so?

During the first seven days of Succot there is also an emphasis on unity. When we take the four species (lulav and etrog) each one represents one of the four types of Jewish people. All four are taken together, each with its own qualities, and only by taking all four together can we fulfill this Mitzvah. By uniting them into one, it becomes a Mitzvah. This is the emphasis on the first seven days of Succot—unity. Nevertheless, even though we emphasize unity, people are still individuals with their own nature. People are distinct in their own way. The etrog remains an etrog. It doesn't change into a different fruit simply because it is unified with the other three species. There is a concern that when we come to the end of Succot we will lose the unity that we gained during the holiday and revert to our old separate ways. God tells us that when it comes to the last days of Succot it is hard for me to see your separation –our returning to mundane separation and the dissolution of the holiday unity. To remedy this, we make another holiday – Shmeni Atzeret. This will not only keep the Jewish people united from Succot, but will become an everlasting, eternal unity. How is this expressed?

The eighth day—Shmeni Atzeret—was expressed in the sacrifices brought in the Holy Temple in Jerusalem. For the first seven days there were multiple amounts of sacrifices (bullocks, sheep, etc.) brought. When it came to the eighth day, Shmeni Atzeret, the Torah instructs to bring only one bullock, one ram, one sacrifice that will represent all the Jewish people. This brings out the point that the Jewish people, in essence, are actually one. There is no division whatsoever. When we rejoice we all unite together. How? We dance with the Torah. Usually, we read from the Torah and some are better than others, some read differently, there are different portions, there are many differences. But here, we take the Torah as it is—wrapped up—and we dance with it. When dancing with the Torah there is no difference between a sophisticated person and a simple person—they all dance equally and together. When it comes to the feet we are all the same. This is the true unity that concludes all the holidays. It promises and helps and guarantees that after the holidays there will be no disunity between us—rather we shall all be united. God willing, in the merit of being united, it will bring the coming of Moshiach speedily in our days.u ■

Adolescent Group Psychotherapy

Parents, are you concerned about your teenager? Group therapy can help your child overcome difficulties with peers, family members and other issues they encounter in today's world.

Boy's group, grades 7-9 Mondays: 4:15 to 5:45 pm.
Mixed group, grades 10-12 Wednesdays: 5:00-6:00 pm.

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October at Temple Beth Emeth

Avital Ostfield, special to the WJN

Families with Young Children (FYC): Tot Shabbat Service

October 2, 9, 16, 23 and 30, 5:45 p.m., TBE Sanctuary 6:15 p.m. Dinner, 6:45 p.m. Shira Service

All of your favorite songs led by Cantor Hayut. Join in for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. After dinner we will enjoy a Shira, a joyous, active song fest, followed by a popsicle oneg.

Sukkat Shalom, The Peaceful Shelter of Shabbat

Elementary Shabbat Services with Rabbi Levy October 2, 9, 16, 23 and 30, 5:45 p.m., TBE Chapel 6:15 p.m. Dinner, 6:45 p.m. Shira Service

What to do after Tot Shabbat no longer meets your needs and, more importantly, the needs of your children? Not to worry, TBE is expanding service offerings for the youngest members! Join in for Sukkat Shalom, The Peaceful Shelter of Shabbat. Held parallel to Tot Shabbat, this will be a quieter moment for our children in grades K-3.

Shalom Gever, Peaceful Warrior Martial Arts

Mondays, October 5, 12, 19 and 26, 4:15-7 p.m., TBE Social Hall
Tuesdays, October 6, 13, 20 and 27, 4:15-5:45 p.m., TBE Core
Fridays, October 2, 9, 16, 23 and 30, 3:30-5:45 p.m., TBE Core

Try out this unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn anti-bullying self-defense. 12-week semesters for belt advancement. Drop-in when schedules permit. Enrollment is open for students and their parents. Shalom Gever is taught by Rabbi Peter Gluck, 5th Degree Black Belt and martial arts instructor for 18 years. Contact the Temple Beth Emeth office at 665-4744 or Rabbi Gluck, info@shalomgever.org, for more registration information.

Adult Jewish Yoga with Shlomit

Thursday afternoons, October 1, 8, 15, 22 and 29 at noon, TBE Family Room

Semester package $120, or a punch card for $100 with ten classes and the 11th free. The classes are located at TBE on the lower level in rooms 9 and 10. Set an intention based on the weekly Torah portion and work on your strength all at the same time! BYOM (Bring your own mat). *There is a Tuesday evening drop-in on October 6 at 6:30 p.m. for $17.

Jewish Mindfulness Meditation Sit

Thursdays, 1:15-2 p.m., TBE Chapel, October 1, 8, 15, 22 and 29

For practitioners of all levels. Intention and instruction followed by 30-minute silent meditation. Facilitated by SooJi Min, Judy Freedman, and Quyen Epstein-Ngo. SooJi Min is TBE's executive director. She recently completed a 16-month mindfulness teacher training program sponsored by the Institute for Jewish Spirituality and the Awakened Heart Project. Judy Freedman has been meditating for over 20 years. She attended a three year training in Jewish Meditation sponsored by the Philips Foundation at Chochmat ha Lev. She has previously taught at TBE and is excited to return. Quyen Epstein-Ngo is a therapist with training in Mindfulness-Based Stress Reduction and yoga and mindfulness with youth, including training with Jon Kabat-Zinn and Saki Santorelli. Contact SooJi Min with questions, 665-4744.

Comforting the Mourner: Preparing All Aspects of Leading a Shiva Minyan

Thursday, October 1 and 29, 7-9 p.m., TBE Chapel

Calling existing and interested Nachamu group participants for the first two sessions in a series of trainings! One of the greatest mitzvot in Jewish practice is comforting the mourner. Learn from Cantor Hayut the various skills needed to lead a shiva minyan in these 2-hour class sessions. This class will address the specific aspects of the service. Assignments will be made in advance of each session so that this working practice group can hone their skills in front of others before leading a formal service. All participants will receive take home materials for future reference. Contact Cantor Hayut at cantorhayut@templebethemeth.org for more information.

Congregational Rabbinic Search Committee Meeting

Saturday, October 3, 9-10:30 a.m. or 11 a.m.-12:30 p.m., Core

The Strategic Planning Committee is seeking input from all members on the future direction of TBE. The Rabbinic Search Committee will use information collected at these sessions to guide our search for a new rabbi, so this is your opportunity to share your opinion on goals for the future of TBE, the search process, and other topics.

Simchat Torah Study Session and Dessert

Sunday, October 4, 7:30-8:30 p.m.

A Simchat Torah celebration and introductory class to Rabbi's upcoming "Understanding Biblical Grammar" class. Open to everyone! Join us for a wonderful evening of learning and dessert. Please RSVP to skrell@templebethemeth.org.

Sukkot Yizkor Service and Lunch

Monday, October 5, 11 a.m.-noon, TBE Chapel and Social Hall

Join in for a special service for Sukkot Yizkor in the Chapel where we'll read the names of those who have passed away since the last Sukkot, followed by a light luncheon in the Social Hall. RSVP to Sarah at skrell@templebethemeth.org.

Jewish Storytellers in America

Thursdays, October 8 and 22, 7-8:30 p.m. , TBE Room 16

Jews have always appreciated good stories. What better way to learn about life than to hear about someone else's troubles – or triumphs? Storytellers can bring us to unknown worlds; they can teach us about the world we thought we knew; they can bring the community together under shared values. How have Jewish storytellers in modern America sustained and renewed this key aspect of Jewish culture? Join us for a mini-course, taught by Julian Levinson, Samuel Shetzer Associate Professor of American Jewish Studies (jlevinso@umich.edu), in which we will read and discuss a sampling of Jewish stories written in the United States since 1945. A full reading list can be found on our website at www.templebethemeth.org and hard copies are available through the TBE office. October 8, Session 1: Isaac Bashevis Singer. October 22, Session 2: Saul Bellow and Grace Paley.

Men's Torah Study

Mondays, October, 12 and 26, 7-8:30 p.m.

A men's Torah discussion group led by both lay and clergy leadership. It is lay led on the 2nd Monday and led by Rabbi Levy on the 4th Monday. We will continue to find our way as men by wrestling with text. For more information, contact Roger Stutesman at rgstutesman@sbcglobal.net.

Women's Torah Study

Mondays, October 12 and 26, 7-8:30 p.m.

Join in for in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Entering the Torah through the Front Door: Understanding Biblical Grammar

Sundays, October 4, 11, 18, and 25, 7:45-9 p.m.

Rabbi Levy will be exploring how Biblical grammar created the text at the core of Jewish life in this five-class series. An understanding of modern Hebrew is not required. To participate, please purchase The First Hebrew Primer: The Adult Beginner's Path to Biblical Hebrew, available at Amazon.com and other booksellers. Please RSVP to skrell@templebethemeth.org.

[E]met: An Honest Conversation about Death

Thursday, October 15, 7 p.m., TBE Rooms 7 and 8

Remember the two topics never discussed at the dinner table, sex and death? Well we've had the sex talk. Now let's talk about death. Come join us for the second year of this discussion group about death. The purpose is to increase the awareness of death with a view to helping people make the most of their (finite) lives. [E]met is a group-directed discussion of death with no specific agenda other than to share stories, ideas and experiences. While a decidedly Jewish context will be offered, the discussion is not limited to any one belief. [E]met is not a grief support group or a counseling session, but rather an opportunity to grapple with this important part of life within a community of others. This will be co-facilitated by Brian Ashin and Rabbi Levy.

Weekly Lunch and Learn: Chef's Choice

Fridays, October 2, 9, 16, 23 and 30, 12:30-1:30 p.m., TBE Adult Lounge

Each week, Rabbi Levy brings his choice of text. They will come from both inside and outside the Jewish tradition and from the Torah to the medieval period, through to modernity. Feel free to come whenever you can and bring your lunch. As this is Rabbi's last year, you will not want to miss this weekly gem!

Spirituality Book Club

Thursday, October 8, noon, TBE Adult Lounge
Tuesday, October 13, 7:30 p.m., TBE Adult Lounge

October's book selection is *The Ten Challenges: Spiritual Lessons from the Ten Commandments for Creating Meaning, Growth, and Richness Every Day of Your Life* (March 2004 edition), by Dr. Leonard Felder. Cantor Emerita Annie Rose will be returning to facilitate the spirituality book club, generously sponsored by the Year of Torah Fund. It will meet monthly from October-May. Each month will feature a different book with two session times. The book club will meet Thursdays at lunchtime (noon-1 p.m.) and Tuesday evenings at 7:30 p.m., in the adult lounge at TBE.

Memoir Reading in the Library, Letters to My Grandchildren, Marianne Aaron

Sunday, October 11, 4:30-6 p.m.

Hear from local memoir writers about what it took for them to write and publish memoirs. No RSVP necessary, all members of the Jewish community welcome!

Three Perspectives on the Future of Religion in America

Wednesday, October 14, 7 p.m., TBE Rm. 16

The class will be an overview of changes of both the American religious (principally Christian) and the American Jewish scenes, beginning with the immediate post-World War II period extending to the present. The focus will be on generational changes from the Silent Generation, Baby Boomers, and Generation X to those of the Millennials. Similarities and dissimilarities of the changes of both religious faiths will be discussed. Participation is part of the class experience. The first session will be led by Bennett Stark, Ph.D, and the second will be co-facilitated by Rabbi Levy and Pastor James Rhodenhiser.

Beyond Pentateuch: The Rest of the Hebrew Bible Returns

Tuesday, October 20, 7:30 p.m., TBE Adult Lounge

Sessions will run October through June (skipping December) with rotating scholars on the topics of the five books of the Torah and beyond. Tuesday October 20 at 7:30 p.m. is the kick off taught by Rabbi Levy! For more information contact Leonore Gerstein, lbmgerst@gmail.com.

Classical Reform Shabbat Service with Kol Halev

Friday, October 23, 7:30 p.m.

This service will reflect the musical and textual, spiritual and theological expression of the Classical Reform tradition in the living, breathing understanding we bring to it today in our current context.

Help Wanted, Genesis Grounds Fall Clean-up

Sunday, October 25, 1- 4 p.m.

Only an hour to spare? Perfect! Join us as we tidy up the grounds. Contact genesis7890@icloud.com for more information.

Memoir Writing Workshop

Monday, October 19, 7-9 p.m., TBE Library

Join Temple Beth Emeth's Librarian, Clare Kinberg, to learn how to write your memoir.

continued on next page

Mixed marriages and other relationships

by Ruth Freedman

Some time ago, between 2002 and 2004, I recall hearing Tom Friedman, the erudite New York Times columnist and Pulitzer Prize winner, say that he and his wife were in a "mixed marriage." I hadn't either known or thought about this before, so I listened attentively as he went on to explain that she was opposed to American intervention in Iraq while he supported the Bush/Cheney decision to send American troops into that country. Ah, very clever description, a mixed marriage based on differing political perspectives! He went on to explain that he believed what we now know were "tales" of WMD (weapons of mass destruction) held by Saddam Hussein. But that is not the focus of this article, and I don't want to beat a dead horse! What I want to write about is the Jewish Cultural Society, Ann Arbor's secular humanist organization is celebrating its 50th anniversary this year, and its welcome to all sorts of mixed marriages and families. Over the more than 25 years of affiliation with the JCS, I have met all manner of permutations and combinations of mixed marriages and families at our holiday observances, schmoozes, and meetings.

As a long time member, mother of a child who attained her bat mitzvah through the School, bubbe of 2 current students, and former teacher in the JCS Sunday School, I have had the privilege to meet many wonderful individuals and families. A description of the Jewish Cultural Society found on the program for the b'nai mitzvah of the daughter of our ceremonial leader (or madrikha), succinctly describes the community I am so fortunate to have found:

The Jewish Cultural Society provides a welcoming and enriching community for those whose Jewish identification is primarily cultural. It is committed to the continuity and survival of Jewish heritage through the teachings of Jewish history, culture, the prophetic traditions of social justice and humanism, and life cycle observances. It emphasizes active participation in Jewish life and society. JCS programming includes adult cycle education, a children's Sunday school, B'Nai Mitzvah instruction, holiday celebrations and life events. The Jewish Cultural Society maintains an office at the Jewish Community Center of Greater Ann Arbor and is celebrating its 50th anniversary this year. The JCS is a member of the Congress of Secular Jewish Organizations.

Those of us partnered with people of different faiths find many kindred spirits at JCS. In some instances partners have converted to Judaism, but that is neither common nor required. There is a healthy respect for the faith of others, while the congregation maintains a secular humanistic approach through a Jewish lens. (I love that description. Must give credit to the non-Jewish dad of a recently bat mitzvah'd young woman!) The JCS is brimming with "mixed relationships"! I recently attended a joyful celebration of the bat mitzvah of a young woman who is of African American descent and is the adopted daughter of a Caucasian, mixed religion couple. How wonderful to hear her description of her Jewish forebears amidst a backdrop of the American civil rights movement including the legacy of Dr. King. What a rich, varied heritage this young woman has to celebrate as she comes of age!

Long before the landmark Supreme Court decision of last June, removing the barriers to same sex couples, all relationships and marriages were celebrated in the JCS. For example the children of JCS members of the LGBT community have been welcomed into the ranks of Jewish adulthood with all of its attendant rights and privileges!

Our members and friends, representative of the intergenerational greater Ann Arbor community, celebrate Jewish culture, traditions and history as a large community, and participate in activities designed for age affinity group activities that are stimulating and communal arenas for developing lasting friendships.

Families of Asian, Israeli, Middle Eastern, Eastern European, and other regions have taught members much about the history of their roots! We welcome members with heritage from other regions as well to continue to teach us much more!

We invite you to join us as we celebrate our Judaism through community service, schmoozes and singing in the context of the traditions, history, culture and values of the Jewish people. Also, like Tom Friedman and his wife Ann, we can and do engage in discussions about politics and current events which reflect a diversity of opinions and make for wonderfully engaging dialogue and "mixed relationships"!

Celebrate our Golden Jubilee Anniversary (50 years) with us on November 1 at the Jewish Community Center. http://www.jewishculturalsociety.org/ ■

TBE Activities, continued from previous page

Kinberg an experienced literary editor and professional Jewish librarian, has shepherded numerous Jewish writers from good idea to published work over the years. Read and discuss contemporary memoirs written by Jews around the world, learn the nuts and bolts of memoir writing, and receive support for your writing process and endeavors. These workshops are free, but register with Clare in advance by emailing her at ckinberg@gmail.com.

Youth

At TBE, there are three sets of youth groups. 3-5th grade students begin with *Rishonim,* the Hebrew word for first. 6-8th grade students are a part of *Kadima*, which in Hebrew translates to forward, thus preparing them for the high school youth group AARTY (Ann Arbor Reform Temple Youth). AARTY is open to ALL high school age youth in Ann Arbor and the surrounding areas.

Rishonim Kickoff @ the Country Fair

Sunday, October 11, 1-3 p.m., Wiard's Apple Orchard

Meet at 5565 Merritt Rd, Ypsilanti for a fun afternoon at the fair with corn mazes, mountain slide, inflatables, and hay rides. Cost is $20. For more information and to RSVP, contact Zoe McCoon at tbeyouth.annarbor@gmail.com.

Kadima Kickoff @ the Country Fair

Sunday, October 25, 1-3 p.m., Wiard's Apple Orchard

Meet at 5565 Merritt Rd, Ypsilanti for a fun afternoon at the fair with corn mazes, mountain slide, inflatables, and hay rides. Cost is $20. For more information and to RSVP, contact Zoe McCoon at tbeyouth.annarbor@gmail.com.

AARTY Trick or Can

Saturday, October 31, 5:30-8 p.m., Meet at TBE

Trick-or–treat in the TBE neighborhood collecting bottles and cans for a local charity. Come in costume! For more information, or to RSVP, contact aostfield@templebethemeth.org.

Activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Dilemmas in Faith (A Shalom Hartman Institute Lecture Series)

Mondays beginning on October 12 and continuing each week until December 7, 6–7:30 p.m.

This fall, Beth Israel Congregation is excited to present another course in the Shalom Hartman Institute Lecture Series. Facilitated by Rabbi Dobrusin and Rabbi Blumenthal, Dilemmas of Faith will focus on DVD lectures from scholars, and allow the group to discuss how these issues manifest themselves in today's world. In an age of radical polarization in modern society, with a rise in religious fundamentalism on the one hand and a rise of atheism on the other, how does Jewish tradition approach dilemmas of faith? In this series, Hartman scholars explore the foundational issue of faith, engaging in broad and deep analysis of some of the many dilemmas that faith in the modern world raises. Based on classical Jewish tradition and contemporary Jewish thought and life, the Dilemmas of Faith curriculum addresses the big questions raised by the intersection of faith and reason, faith and history, faith and politics, and the faith experience.

A light dinner will be served. The cost for the course is $50 per person; RSVP by October 7.

The Shalom Hartman Institute is a pluralistic center of research and education in Israel whose goal is to deepen and elevate the quality of Jewish life in Israel and around the world. Through their work, they are redefining the conversation about Judaism in modernity, religious pluralism, Israeli democracy, Israel and world Jewry, and the relationship with other faith communities.

Sounds of the Soul

Tuesdays, October 13, November 17, December 8, and January 19, 7–7:30 p.m.

Join us to create a sacred space through song and prayer. This gathering will utilize both traditional and contemporary liturgy and reflections where participants will devote themselves to a variety of areas of focus, including joy, gratitude, requests and peace.

Erev Simchat Torah

Monday, October 5, 7 p.m.

Erev Simchat Torah includes a Maariv Service that is followed by the Simchat Torah hakafot (family friendly Torah processionals,) dancing, and snacks.

Simchat Torah

Tuesday, October 6
Shaharit and Hallel services, 8:30 p.m.
International Shul of Pancakes breakfast, 9:30 a.m.
Torah Service and Hakafot, 10:15 a.m.–12:15 p.m.

On Simchat Torah, after the Shaharit and Hallel services, Beth Israel provides a free pancake breakfast in the Social Hall, followed by the Hakafot, the Torah processionals, and the rest of the service.

Shabbat Limmud

Saturdays, October 10 and 31, 9–9:45 a.m.

Adults are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah, Haftarah portion of the week, or other traditional texts.

Congregation Sukkah Deconstruction

Sunday, October 11, 9 a.m. – 12 noon

The Congregation Sukkah will be taken down on Sunday, October 19. Volunteers are asked to bring their power tools if they have them. Lox and bagels will be served to all volunteers.

Friday Night Lights and Gan/Alef Consecration

Friday, October 23, 6 p.m.

This is a family friendly service and dinner program which includes Consecration for all Beth Israel Gan and Alef students who are enrolled at Beth Israel Religious School or Hebrew Day School. The Shabbat is welcomed at 6 p.m. with a Kabbalat Shabbat Service, which is followed (approximately at 6:45 p.m.) with a dairy dinner. The cost for each dinner is $8 for adults and children 4 years old and above. Children 3 and under eat for free. The deadline for reservations is Monday, Oct. 19.

Baby Shabbat

Saturday October 10, 9:30 a.m.

Babies born over the past year are officially welcomed to the congregation during this unique ceremony during the Shabbat morning service. The ceremony takes place around 11:30 a.m. The weekly parasha (reading from the Hebrew bible) is from the first chapters of the book of Genesis. Babies are also presented with T-shirts marking the date of their future Bar/Bat Mitzvah year, followed by a special kiddush for everyone present, with the name of each baby decorated on the cakes.

New Member Shabbat

Saturday, October 31, 9:30 a.m.

New members to the congregation are welcomed into the congregation with a group aliyah to the Torah, and a kiddush luncheon following the service at 12:15 p.m.

Lunch & Learn Series

Wednesdays, October 7, 14, 21, and 28, noon–1:15 p.m.

Garfunkel Schteingart Activities Center (2010 Washtenaw)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

Tot Shabbat

Saturdays, October 10 and 24, 11:15 a.m.–noon.

Tot Shabbat is a Saturday morning program/service for parents and their children 2–5 years old which includes songs, stories, and prayers. This program is run by Peretz Hirshbein on the 2nd Saturday of the month (with time in the Sukkah this month), and by Jake Kander on the second Saturday of the month. It includes songs, the mysterious "Shabbat Box" a Torah procession with stuffed Torah toys, and a Kiddush for tots. There is no charge for this program.

Eastern Michigan University Jewish Studies presents an intimate event combining cuisine and culture

Kosher/Soul?
Black-Jewish Identity Cooking

Wednesday, October 7
5:00 PM
University House
790 Hewitt Road, Ypsilanti, MI 48197

Admission is $36/person
$15 of each ticket directly benefits EMU Jewish Studies

Michael W. Twitty

Internationally-acclaimed African-American, gay, Jewish chef and culinary historian **Michael Twitty** combines the culinary traditions of African Americans and Jews into "Koshersoul". Koshersoul highlights the significant culinary histories of both peoples while providing a space for mutual respect and friendship.

This unique event includes appetizers and a special dish prepared by Mr. Twitty.

RSVP by September 30 at bit.ly/emutwitty
or to Natalie LaDow at 734.487.6692

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Jack Dempsey
*Jerry Dennis
*Loren D. Estleman
Don Faber
Larry Glazer
Lolita Hernandez
Michael H. Hodges
Sally Howell
Sharon Kegerreis
*Mardi Jo Link
Donald Lystra
Anne-Marie Oomen
Barbara Rylko-Bauer

** denotes panel participant*

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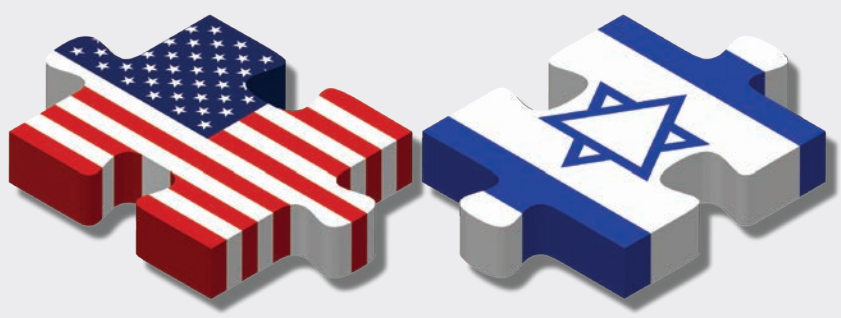

- *The Israel/Diaspora Relationship is in crisis*
- *It is time to recommit to the Israel/Diaspora relationship or it will disappear.*
- *Israel and American Jewry need to confront one another, not disengage.*

Sunday, October 25 at 4 pm
Washtenaw Community College
Morris Lawrence Building

Yossi Klein Halevi

Yossi Klein Halevi is a senior fellow at the Shalom Hartman Institute in Jerusalem. He served as a visiting professor of Israel Studies at the Jewish Theological Seminary in New York in the fall of 2013.

He is a former contributing editor of *The New Republic* and writes for the op-ed pages of leading American newspapers, including *The Wall Street Journal*, *The New York Times and Los Angeles Times*.

He has been active in Middle East reconciliation work, and serves as chairman of Open House, an Arab Israeli-Jewish Israeli center in the town of Ramle, near Tel Aviv. He was one of the founders of the now-defunct Israeli-Palestinian Media Forum, which brought together Israeli and Palestinian journalists.

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Reflections on Israel

Max Glick, special to the WJN

Each year, the Jewish Federation of Greater Ann Arbor is excited to offer local teens a variety of ways to travel and learn in Israel. Currently, this is possible through three significant programs.

The first is the Ann Arbor-Nahalal Student Exchange program, which is available to our community's ninth graders. The Susan L. Lichter Memorial Endowed Israel Scholarship provides two $2,500 scholarships annually for Ann Arbor area high school students to participate in peer group Israel experiences such as semester, summer or gap year programs. Federation also provides subsidies for teen travel to Israel, which provides up to $1,000 for summer, semester and year-long trips.

This year, Zachary Bernstein and Miriam Hamermesh both received the Susan L. Licter Memorial Endowed Israel Scholarship and a Federation Teen Travel subsidy to help make a summer in Israel possible. Below are Zachary and Amy's reflections on their summer experiences.

Tourism and education combined

by Zachary Bernstein

This summer, I spent six weeks in Israel at the Alexander Muss High School in Israel. I chose to go on this program because it is not simply six weeks of tourism – it is an educational program. We had history classes three or four times a week where we learned about Jewish and Israeli history, from the times before Abraham up through the fighting in Gaza last summer. The teacher was absolutely wonderful, and the classes were both fun and interesting.

Coupled with the classes were trips to all sorts of different sites related to what we were studying. Our first trip was to Tel Gezer, an archaeological site where we were able to see remains of Canaanite society in the times immediately preceding the arrival of Abraham. For our last trip, while we were learning about the current security situation in the state of Israel, we spent two days in the Golan Heights, where we spoke with people who lived along the borders with Syria and Lebanon about their lifestyles, including how they handle potentially dangerous situations and how they live during times of conflict.

I often get asked what my favorite part of the trip was. I think my favorite aspect of the trip was that we learned material in a way that will help us remember the information we learned even after we leave. We had tests and even a final, ensuring we would study and retain what we learned. I think I had two favorite trips. Our first trip into Jerusalem was really very moving. We visited the Kotel, waded through Hezekiah's tunnel, and studied the topography of Jerusalem and how that affected its history. Our first look as a group at Jerusalem and the Kotel were both very moving moments. My other favorite trip was the one we took to the Golan Heights. That trip mixed the fun (kayaking along the Jordan River) with the serious (learning about the wars in 1967 and 1973 and the current situation involving Israel and its neighbors).

There was one experience I had in Tel Aviv that I was not aware would happen, but I am very glad it did. We were dropped off by the bus in the center of town near the market. We were told we had three hours to do all the eating and shopping we wanted, but during that time we also had to complete an assignment. The assignment was to divide into groups and interview five Israelis. The questions were given to us – they were questions about religious identity and national identity and their intersection. To make the assignment more interesting, we had to interview five different types of Israelis – a soldier, an Orthodox Jew, a native secular Israeli, a recent immigrant, and a senior citizen. The answers the interviewees gave varied greatly. This assignment was a phenomenal way to see Israel and Judaism, and their intersections, from a wide variety of lenses.

I'm very grateful that I had the opportunity to have this incredible experience. I would like to thank the Eli M. Laden Israel Scholarship, the Susan L. Lichter Memorial Endowed Israel Scholarship, and the Jewish Federation of Greater Ann Arbor Subsidy. It was really a phenomenal trip because we saw all the sights of Israel, and did so from an educational lens. I learned a lot about Jewish history as well as the modern State of Israel's history and current situation. I feel like I gained a deeper understanding of what it's like to live in Israel, based on my conversations with my counselors, teachers, and people on the streets. The opportunity to connect both physically and intellectually to Jewish history and the State of Israel was an incredible, once-in-a-lifetime experience.

Zachary Bernstein

Young Judea Discovery Program

by Miriam Hamermesh

This past summer, thanks to the generous help of the Lichter family, I participated in Young Judaea's Discovery, a four week-long tour of Israel starting with a four-day trip to Greece. We spent three days in Athens, climbed the Acropolis, and went on a one-day cruise to three Greek islands (Hydra, Poros, and Aegina). We also learned about Judaism in Greece by visiting two synagogues and the Athens Jewish Museum. Despite the fact that we arrived in Athens on the Monday after the Greek economic referendum, the country seemed to still be operating alright and the only impact we felt was leaving for the airport a half hour earlier because there was a demonstration planned and we didn't want to get caught in traffic.

Miriam Hamermesh watching the sunrise on top of Masada with her group

When we got to Israel, we started our tour in the South at the grave of David Ben-Gurion in Sde Boker, then worked our way down to Eilat to go snorkeling in the Red Sea. Over the course of the next three-and-a-half weeks, we worked our way up to a Druze village in the Golan Heights and then back down to Jerusalem for the last week of the program. While we were on our tour, there was another Young Judaea tour that was also traveling around Israel, as well as eight British tours from FZY, Young Judaea's partner in the United Kingdom.

During the third week of the program, I completed the Sea to Sea hike—from the Sea of Galilee to the Mediterranean Sea in four days. I hiked over the second tallest mountain in Israel, Mount Meron, and slept on a mat on the ground looking up at the stars. I walked more than I knew I could in hotter weather than I knew existed. Finally, we reached the beautiful lagoon in the Mediterranean Sea where we ended the hike. I was finally able to relax and process what I'd just completed after four grueling days. It was such a fulfilling experience and I am so proud of myself for completing the hike.

But the program didn't end there. We still had one amazing week left. Our group had split up for Special Interest Week—between Sea to Sea, living on a kibbutz, and Gadna, an army basic training simulation—but when we came back together, it felt like we had been apart for years. We spent four days (our longest stay since Greece!) in Beit Shean, where we spent all weekend preparing for Maccabia on the coming Monday and Tuesday—a bitter Color War between all 10 buses from FZY and Young Judaea. Our preparations for Maccabia included making a 45-second one-shot video, painting signs with cheesy battle slogans, choreographing a march for the opening ceremony, making an educational presentation about the history of Hebrew, and organizing a five-minute long talent show performance. Needless to say, our ragtag group of 17 did not conquer Maccabia—but we did win the volleyball tournament!

After Maccabia, we headed to Jerusalem for the last week of our program. I don't think anywhere else would have been as good a place to end. Despite everything amazing I got to do this summer, I would be remiss if I didn't mention the impact Israel's religious turmoil had on my experience. On the third to last day of our program, we had a free night out on Ben Yehuda street. As it turned out, our night out coincided with the Jerusalem Gay Pride parade and it was just a five minute walk away from Ben Yehuda. I had completed my shopping and towards the end of the free time, I was sitting with my counselor and some friends scrolling through my twitter when I saw a shocking tweet about a stabbing at the Jerusalem Pride parade. I read the article and then showed it to my counselor, who then pulled me aside and told me that she was aware of what was happening, but she wanted me to keep it under wraps so that no one in our group got worried. Aside from the fact that I was horrified about what happened at the parade, I was shaken because I couldn't believe that it had happened so close to me. Just a few hours earlier, my friends and I were trying to convince our counselors to let us participate in the parade. It could have been any of us.

Israel is a country filled with turmoil. The variety of things I saw on this trip made Israel so much more real to me. While some moments were difficult, the most beautiful memory I have is of Kabbalat Shabbat services the last Friday night of the program. We walked to the Haas Promenade and did services overlooking the city of Jerusalem, old and new. It was amazing. Looking out over all of that history with the people who I'd come to love so intimately over the past four weeks was so amazing. I made so many memories this summer that I will cherish forever and I would not trade them for anything in the world. ■

JFS Presents:

A Panel Conversation on the Syrian Refugee Crisis

Wednesday, October 21, 2015
7 p.m.- 8:30 p.m.
Jewish Community Center of Greater Ann Arbor

Visit www.jfsannarbor.org
for more details and to register online.

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OCTOBER 2015 EVENTS

Unless indicated otherwise, all events take place at 202 S. Thayer St., Room 2022

October 7, 4 pm
Merle Bachman, Spalding University
Translating Jewish Diaspora: The Poetry of Arthur Jacobs and Rosa Nevadovska

October 14–16
Arthur Miller@Michigan and Beyond Symposium
Walgreen Drama Center, 1226 Murfin Avenue

October 14, 7 pm
"Miller into the Future"
Stamps Auditorium

October 15, 4:30–6 pm
"Miller as Touchstone"
Arthur Miller Theater

October 16, 6:30 pm
"Miller in Production"
Stamps Auditorium

October 15, 12:15 pm
Scott Spector, Frankel Fellow
Two Vultures: Freud Between Jewish Science and Humanism

October 20, 4 pm
John Efron, UC-Berkeley
Sephardic Aesthetics and the Ashkenazic Imagination

October 22, 7 pm
Vassilis Loules, Filmmaker
Film Screening: "Kisses to the Children"
Chemistry Building, 930 University Ave., Room 1210

October 25, 1:30–5 pm symposium; 5–6 pm reception
Resistance in Red: Soviet Jewish Combatants in World War II
(exhibit runs until December 15)
Hatcher Gallery, 913 S. University Ave.

October 25, 6–8 pm (conclusion of Resistance Symposium)
Olga Gershenson, UMass Amherst
Film Screening: "Eastern Corridor"
UMMA, 525 S. State St., Stern Auditorium

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Only time will tell

by Jennifer Rosenberg

In 1993, I left Israel after a year of study and volunteer work with the commitment to "be back soon." It was a year that fundamentally changed the course of my life as it provided the impetus for me to enter the field of Jewish education. Fast forward to 2015 and I am the Principal of Hebrew Day School, a job for which I could not be more committed or more proud to hold. In my wildest dreams, I never thought soon would stretch to 22 years but I finally made it back to Israel with my husband and three boys, accompanied by very dear friends, Laurie and Jayson Greenberg and their three children. Unlike my first trip, this trip was not about my own Jewish identity and connection to Israel, it was about my children's.

The Greenberg and Rosenberg families at the Western Wall in Jerusalem

In 2000, the United Jewish Communities released a report called The Impact of Childhood Jewish Education on Adults' Jewish Identity: Schooling, Israel Travel, Camping and Youth Groups. Among its conclusions, it found that Day School education and travel to Israel bring to bear the largest consistent measure of influence on the formation of a positive Jewish identity. This study has served to inspire, fuel and initiate programs within Taglit Birthright, JCamp 180 and Avi Chai.

Our children attended the Hebrew Day School not because I was the kindergarten teacher at the time, but because when we looked at the long term, we strongly felt the school offered everything we wanted in an education for our children. We were attracted to the caring, individualized attention they would receive from the expert faculty, the rich and deep academic environment and a shared foundational Jewish experience we knew we couldn't provide alone. We had been told but didn't understand the extent to which we would find a home and community within its walls.

Laurie and Jayson Greenberg sent their kids to HDS for very different reasons. "We were a family not planning to send our children to a Day School, but with HDS in the same building as the ECC preschool, it seemed like a convenient choice to try it for Kindergarten for our oldest son, Sam," says Laurie. "To this day," she continues, "our best family friends, my closest group of girlfriends, and our 'crew' as we call it, stemmed from the kindergarten class that my son was lucky enough to be a part of. Our 'community' and friendships only grew as both of my daughters' classes provided us with more wonderful Hebrew Day School families to create an even larger family. Aside from the fact that HDS has given my children a strong sense of identity, small classes, and outstanding teachers, we are most thankful for the friends we have made during our tenure at this school."

For very different reasons but to the same end, both of our families chose to educate our children at the Hebrew Day School and experienced the many benefits, not the least of which is the formation of a positive Jewish identity as highlighted in the UJC report. Both of our families also chose to send our children to Jewish sleep-away camps, another of the identity forming factors outlined in the study. Yet, the Israel trip was still high on our list of experiences we wanted to have with our families.

Strategically timed before our oldest children start high school, our youngest children finish the Day School and our middle children are of bar/bar mitzvah age, we embarked on this journey together. Experiencing the country through the eyes of our children and through our eyes, as parents, exceeded every expectation. Standing at the top of Masada, floating in the Dead Sea and walking in Hezekiah's tunnel under the city of Jerusalem, all the while hearing and speaking Hebrew, gave a whole new perspective to our commitment to the Day School and why a day school education is so valuable. All six children blew us away with how much they knew and how engaged they were by their experiences. Crystallized in all our minds was the moment we intimately gathered around a Torah and witnessed our middle children chant in the shadow of the Western Wall on Shabbat afternoon, inextricably linking them to a place and a heritage…their place, their heritage.

Let's face it. There are no guarantees. We all do the very best we can to instill in our children the things that are importance to us, be they values, knowledge, identity and so on. There is no one way to do it and many years will pass before we know the outcome. As parents, we know we are doing what we can to increase the formation of a positive Jewish identity in our children. We live it in our homes, we participate in service to the community/tikkun olam and encourage them to do so, we send them to Hebrew Day School, we continue their formal Jewish education through religious school, we send them to Jewish overnight camp, and we took an epic family trip to Israel. It seems to be working, at least so far. The two rising high schoolers are now certain they want to return to Israel in the winter for the Ann Arbor/Nahalal student exchange. The two of bar/bat mitzvah age have a unique and impactful experience to draw upon for the bar/bat mitzvot they will have here surrounded by their entire community, as well as a memory of Israel not afforded to many. The two still at the HDS returned to school this fall with a heart full of first hand experiences that bring to life all they are learning about in school. What will stick? What will be important to them? Who will they ultimately become? Only time will tell.

For more information or to schedule a personal tour, contact Ali Reingold, director or admissions and marketing, at admissions@hdsaa.org or call 971-4633. ■

2016 Maccabi Games

Sharon Newman, special to the WJN

Keeping the momentum going after the JCC's Maccabi team's success both athletically and socially this past summer, plans are now being made for the Games of 2016.

The JCC Maccabi Games is the largest Jewish youth event in the world, where teen athletes and Arts Fest participants engage in an Olympic-style competition. The Jewish Community Center of Greater Ann Arbor will be sending teams to St. Louis, Missouri, July 31–August 5 and to Stamford, Connecticut, August 7–12. Sports offered in St Louis include: baseball, basketball, soccer, flag football, volleyball, softball, tennis, swimming, golf, track and field and table tennis. Dance and star reporter are also offered. To participate in St. Louis, teens must have turned 13 by July 31, 2016 but have not yet reached their 17th birthday.

Stamford is the host city for ArtsFest where every group works with an expert in their field who provides a unique Jewish perspective. Fields offered are acting/improv, culinary, dance, musical theater, rock band, star reporter, visual arts and vocal performance/glee club. Participants in these categories are eligible from the ages of 13–17. In-line hockey and lacrosse are also available in Stamford. The cut-off age for these sports is 16.

An overview of this past summer's Games is available at: https://www.youtube.com/watch?v=w6zF6budQiE

Maccabi delegation, 2015

Anyone interested in learning more about the program can watch this video which will shows all aspects of the games. Look for the Ann Arbor kids in the green shorts.

A Maccabi gathering will take place at the JCC on October 22 at 6 p.m.

This will be an opportunity to learn more about the games and sign-up to participate. Members of the 2015 team will be on hand. Parents and siblings are also invited. A pizza dinner will be provided.

Contact Ethan Krasnow at ethankrasnow@jccfed.org or 971-0990 for more information or to be added to the mailing list. ■

Federation recruiting for 2016 Ann Arbor/Nahalal Teen Student Exchange delegation

Max Glick, special to the WJN

Currently, the Jewish Federation is recruiting current ninth graders to take part in the 2016 Ann Arbor/Nahalal Student Exchange.

The Ann Arbor/Nahalal Student Exchange Program is a two-part exchange in which ninth grade students from Ann Arbor spend the Ann Arbor Public Schools February vacation at the Israeli Moshav, Nahalal. The following fall, during an Israeli school break, their counterparts from Nahalal will come to Ann Arbor.

An informational meeting will be held on Sunday, October 18, at 3 p.m. at the Jewish Community Center of Greater Ann Arbor. This is an excellent opportunity to learn more about the program. All ninth graders and their parents are invited to attend.

Student exchange 2016

Part one of the 2016 Exchange will take place during the Ann Arbor Public School's 2016 February Break. The current plan is to depart on Thursday, February 11, and to return on Sunday, February 21, 2016.

Participants will be hosted by families in Nahalal, and the program will include touring Nahalal and the surrounding region, experiencing the Nahalal Regional High School, interacting with local teens, and visiting Jerusalem and Tel Aviv. In return, students and their families will be asked to serve as hosts for the Nahalal delegation during the 2016 school year (specific dates to be determined), when the Nahalal students will have a similar program of touring, school attendance, and teen interaction.

The Student Exchange is funded by a Federation allocation as part of their Partnership2Gether within the Israel and Overseas Committee. Participants are only responsible for covering the cost of the flight, trip insurance, and pocket money during the trip.

Student exchange experience

Since 2010, 86 Ann Arbor teens have participated in the Student Exchange and have established lifelong friendships. The trip has a significant impact on the teens' connection to Israel and their Israeli peers.

The friendships forged by the Student Exchange participants do not end abruptly. In addition to maintaining their connections through social media, Skype and Whatsapp, it is not uncommon for the Ann Arbor teens to return to Israel and spend time with their friends in Nahalal.

Later this month, the local teens who participated in the February trip to Nahalal will host their counterparts in Ann Arbor. The Israeli teens will experience school, the University of Michigan campus, and Jewish life in Ann Arbor.

The Ann Arbor/Nahalal Partnership is an integral part of the Michigan/Central Galilee Partnership2Gether program, led by the Jewish Federation of Metropolitan Detroit. Cooperative programs are developed with communities in Michigan and those of Nazareth Illit, Migdal Ha'Emek and the Regional Council of Emek Yizrael (Jezreel Valley). Developing a closer relationship with Moshav Nahalal, a village in the Jezreel Valley, has allowed members of both communities to learn from and interact more closely with one another. ■

For information or to register for the Federation's Student Exchange 2015 program, visit http://www.jewishannarbor.org/studentexchange or contact Max Glick at 677-0100 or Max@jewishannarbor.org.

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Grassroots effort combats campus anti-Zionism 'from the inside'

by Maayan Jaffe/JNS.org

Activism. Not re-activism. Education. Preparation.

These are just a few of the mantras a new pro-Israel organization uses to encourage participation. Fast-growing Students Supporting Israel (SSI) was founded in 2012 at the University of Minnesota. Today, it has 43 chapters across four countries. Last month, SSI held its first-ever national conference, which was attended by 50 pro-Israel leaders from 28 college campuses.

SSI's founder, Ilan Sinelnikov, believes that student-led grassroots efforts are more effective on college campuses than the campus arms of larger Jewish non-profit organizations. He also believes that one unified brand and message has the ability to go viral, and that only then will pro-Israel activities have the impact students are hoping for.

"The problems on college campuses must be solved from the inside," Sinelnikov tells JNS.org. "If we want to change the situation on college campuses, we must be united on our campuses, and the efforts must come from pro-Israel student activists. We are the agents of change; no one else can do it. When we stand together, we will win."

In 2012, Sinelnikov—then an undergraduate student at University of Minnesota—founded SSI in response to "seeing people speak so badly all over campus about our country and no one responding" during "Israeli Apartheid Week," the annual global anti-Israel showcase on college campuses.

"I walked out of these 'Apartheid Week' events and realized I had to do something," Sinelnikov says.

The first thing he did was register a student organization. He trained two others to work with him, and the team quickly grew to 10, 15, 20, and more. Today, there are more than 240.

"When people think of BDS (the Boycott, Divestment and Sanctions movement), they think it is all happening in areas like California. They forget there is a lot of hostile activity in Minnesota, Nebraska, Texas, Chicago," says Sinelnikov.

Indeed, SSI has focused much of its efforts on what some might consider less-obvious hotspots for campus anti-Zionism.

"Being pro-Israel and supporting Israel should not be in response to anti-Israel sentiment," says Chantelle Moghadam, co-founder and president of the SSI chapter at the University of Missouri. "We don't see that much anti-Israel sentiment on our campus, but that doesn't mean we don't still have things to do."

In April 2014, when there were anti-Israel divestment measures being passed by student government nationwide, SSI was instrumental in getting the first-ever explicitly pro-Israel legislation passed by a student government on a college campus, at the University of Minnesota.

The legislation—or declaration—speaks to a deep respect for and connection with the Jewish state.

"Whereas Israel is the one of the most stable countries in the Middle East, with the highest ratings in human rights and democracy in the region…the Minnesota Student Association supports expanding study abroad opportunities in the Middle East, specifically Israel, with a concentration in business, science, engineering, and agriculture," it states.

That declaration was a turning point for SSI. It scored Sinelnikov an invite to the Israeli Consulate Student Leadership Conference in Chicago, where he met other student activists who were grappling with anti-Zionism on their own campuses. When they learned of SSI, they reached out to Sinelnikov, who was willing to support their efforts and was determined to increase SSI brand awareness as well as pro-Israel student unity—from the ground up.

Amit Boukai, a neuroscience student at Indiana University, quickly got on board. She says the school has never had any "real issues" with anti-Israel activity, "yet I realized we cannot wait for that to become an issue.…I knew that leaving our campus vulnerable by having no Israel conversation was worse than being proactive."

When Boukai opened a Facebook page for Indiana University's SSI chapter in 2014, it had more than 100 likes within the first day.

"The fight for Israel's right to exist and defend herself is no longer on the ground in Israel, but has been imported to our campuses," says Boukai. "To be able to defend Israel, students need to organize on their own and have multiple resources at hand, with multiple methods and tools to advocate on their campuses.…When there is no coalition, partnership, or unity, pro-Israel students are weak in front of either an apathetic campus or a campus being swayed by an international student organization that has been legitimized over the last decade or so as a pro-peace organization—Students for Justice in Palestine (SJP)."

According to an August 2015 study by the Israel on Campus Coalition (ICC), "While there was a significant increase in campus BDS campaigns during the academic year [2014-15], the rate at which BDS campaigns were defeated on campuses nationwide remained relatively static."

The study indicates that anti-Israel student activists were finding success by recruiting and supporting pro-BDS student government candidates, who then introduced and passed anti-Israel legislation. In 2014, SJP established a presence at 40 additional campuses, bringing its total number of chapters to 150. At the same time, states the study, the number of campuses hosting pro-Israel activities increased from 167 during the 2013-14 school year to 213 during this past academic year.

SJP, which the Anti-Defamation League has ranked as one of the top 10 anti-Israel groups in the U.S., did not return multiple requests for comment from JNS.org.

Sinelnikov—whose SSI chapters in 2014-15 spearheaded pro-Israel legislation in the student governments of the University of Georgia, Texas A&M University, and the University of Nevada—believes SSI accounts for much of the pro-Israel growth and success that was indicated in the ICC study.

"Being pro-active, telling our Israel story, passion, [and] experience is what connects to a disconnected crowd," says Boukai. "We are sharing and making Israel personal." ■

Austria's prisoner of conscience? Holocaust whistle blower heads for jail

by Rafael Medoff/JNS.org

An Austrian Jewish historian and journalist named Stephan Templ is scheduled to soon begin serving a year in government prison. Officially, he is accused of misrepresenting information in his family's application for restitution as victims of Nazism. But there are grounds to fear that he is being punished for exposing Austria's failure to return seized property to its Jewish owners.

Templ's story is entangled in the troubling history of Austria's resistance to paying restitution and returning property. Since the day World War II ended, Austrians have claimed that they were not partners of the Nazis but were actually "the first victims of Nazism."

CREDIT: THE DAVID S. WYMAN INSTITUTE FOR HOLOCAUST STUDIES.

Jews being forced to scrub the streets in Vienna in 1938

This attitude was most memorably reflected in a dispute that erupted during the filming of the movie "The Sound of Music" in Salzburg in 1964. Part of the story takes place after the Nazis had taken over Austria, so the filmmakers wanted to display Nazi flags on the homes in those scenes. The Salzburg authorities initially refused to permit the flags to be filmed, lest it appear that the town had willingly sided with the Nazis. They relented only after the producers threatened to use actual newsreel footage that showed the cheering crowds which greeted Hitler and his army when they marched into Austria in 1938.

By maintaining the "we-were-victims-too" fiction, the Austrians created a kind of loophole to avoid paying restitution. Because if Austria was a victim, it was helpless to prevent the Nazis from persecuting the Jews, and therefore could not be held legally or financially responsible for making amends now.

Attempts by Jewish organizations to persuade postwar Austrian governments to consider paying restitution ran into a stone wall of opposition. At one 1953 meeting, after Austrian Chancellor Julius Raab complained about Austria's alleged victimization, World Jewish Congress chairman Nahum Goldmann sarcastically remarked, "Yes, Herr Chancellor, that is why I have come to ask you how much money the Jews owe the Austrians."

In 1962, the Austrian government finally agreed to one token payment of just $22-million to some Holocaust survivors; but it also provided compensation to some former Nazi officials.

It took more than thirty years of international pressure and protests to finally bring about the establishment of the Austrian National Fund, which since 1995 has provided a very modest one-time payment of $5,700 each to approximately 28,500 Austrian-born Holocaust survivors around the world. Beginning in 2001, another $7,000 each was paid to about 20,000 survivors for the loss of property. Needless to say, these sums were in many cases but a small fraction of the value of the property that was confiscated.

All of which brings us to Stephan Templ, who together with his colleague Tina Walzer in 2001 authored a book called "Unser Wein," or "Our Vienna." The title mimicked the city's official newsletter for tourists. The book's subtitle: "Aryanization, Austrian-Style."

In a devastating chapter on "The Topography of Robbery," Templ and Walzer listed hundreds of Vienna businesses that were stolen from Jews, with no restitution paid. The list included many of the city's most famous hotels, movie theaters, restaurants, pharmacies, and estates. The book named both former and current owners, thereby exposing a number of prominent Austrians who have been living on Jewish property that was either stolen outright or purchased at gunpoint for a pittance.

The Austrian government and public were outraged by the book. Templ was widely accused of trying to "undermine Austria." The truth, of course, was that he had performed a great service by exposing those who were profiting from theft. But soon Templ would himself would become a victim.

In 2005, Templ filed a claim for restitution concerning a hospital to which his elderly mother was the rightful heir. Because of a long running feud between his mother and her sister, Templ did not list the sister's name in his application. The matter no doubt could have been resolved by the family members in civil court. Instead, the Austrian government chose to prosecute Templ for "criminal fraud." Convicted and sentenced to a one-year jail term, Templ's appeals have been exhausted and his prison term is scheduled to commence shortly.

Some of Templ's supporters say he is being victimized by government officials who want to punish him for what he wrote. Others believe he has simply been caught up in the complex and heartless bureaucracy that governs the Austrian restitution system. Either way, a brave whistleblower is about to spend the next year of his life behind bars. ■

Dr. Rafael Medoff is founding director of The David S. Wyman Institute for Holocaust Studies and author of 15 books about Jewish history and the Holocaust.

For happy hikers, Israel's 620-mile national trail brings Jewish history to life

By Deborah Fineblum Schabb/JNS.org

It was a brave—some may argue foolhardy—lot who recently braved the August heat of the Negev desert to walk a short segment of the Israel National Trail (INT) at around noontime.

CREDIT: DOV GREENBLAT.

The Carmel forest along the Israel National Trail, with the trail's marker on the rock

But the nearly 100 young men in blue Israel Defense Forces t-shirts didn't appear to mind the blazing white heat. They were on the INT (Shvil Yisra'el in Hebrew, though to most Israelis it's just "the Shvil") to train.

"We get lots of practice on different altitudes," says Aaron Lion, 20. "The Shvil is a really good place to learn how to survive in lots of different conditions."

Now celebrating its 20th year, the INT takes a meandering 1,000-kilometer-plus (620-mile) route from Kibbutz Dan, among Israel's northernmost points, to the southern tip of Eilat's Gulf of Aqaba.

Since hiking enthusiast Avraham Tamir, fresh off an Appalachian Trail experience in America, dreamed of a national trail in Israel and made it a reality in 1995, hundreds of thousands have hiked its byways—from the green mountains of the north, to cities and towns, to the seemingly endless expanse of the Negev in the south.

Like other national trails, the INT makes it a point of showing off its natural beauty. But in a country where political pressures often divide the citizens, it has another goal: exposing Israelis and visitors alike to the wide variety of cultural and geophysical identities that fill the Jewish state. The peak months for the trail are February-May and October-December, avoiding Israel's rainy winters and sweltering summers.

But unlike other national trails, these 620 miles go beyond geography by also helping to bring Jewish history to life.

"Our family spends a lot of time learning Jewish history from books," says Michael Lindsey, a father of six from Jerusalem. "But when we hike the trail, I can say to the kids, 'This is the land of Benyamin,' or, 'This is where King David lived.' It brings the Torah to life for us."

"The trail is a walking lesson in both the history and geography of Israel," says Michal Maroz, a project manager for the Society for the Protection of Nature in Israel's (SPNI) tourism department, which maintains the trail, including the colorful painted streaks on trailside rocks that assure hikers they're still going in the right direction. "There are hikers who love the green of the north and those who prefer the dramatic vistas of the desert."

For Mimi Semuha, a grandmother and confirmed hiker who made aliyah from Upstate New York more than a half-century ago, the most profound experience was in Meron, the small town outside Safed best known as the burial spot of pioneering Kabbalist Rabbi Shimon Bar Yochai.

"There's a view from the top of the mountain where you are looking down into a wadi (valley) with a stream running through it," she says. "It's absolutely stunning."

CREDIT: DOV GREENBLAT.

The Yarkon Park along the Israel National Trail, with the trail's marker on the tree stump

There are folks—just out of the army or between jobs, or early (and fit) retirees—who opt to walk the trail in one fell swoop, a two-and-a-half or three-month undertaking. But most people will devote a few days or a week, taking months or even years to complete all 44 of the trail's legs.

"For a small country, Israel has so many climates and topographies," adds Maroz. "And many different cultures too."

One way the SPNI is celebrating the trail's 20th birthday is by joining Google Israel to map the INT for Google Street View, as part of the Google Treks project. This past spring, two teams of SPNI volunteers trekked the trail while schlepping 40-pound Google Street View cameras. Each camera contained 15 smaller cameras that snapped a panoramic image every five seconds. It took the teams 70 days to shoot the entire trail. Now being processed, the photos should be online by winter.

SPNI CEO Moshe ("Kosha") Pakman expects the exposure of the trail to inspire more people the world over to explore it. He is proud that National Geographic named the trail one of the 20 most beautiful hikes in the world.

"Displaying the INT through Google Street View will encourage tourists from Israel and abroad to experience the various cultures and landscapes of Israel, to fall in love with them, and take action to preserve them," he says.

Among the INT's assets are the "trail angels"—those who open their homes for hikers free of charge. Others, including some kibbutzim, charge very low prices for housing, and some throw in a shower and breakfast or the use their kitchen and Internet connection.

Other services include water stops along the way. One of providers, Yoash Limon, who also runs the Green Backpackers Hostel in the Negev town of Mitzpe Ramon, says that groups of hikers will band together to order water, thus reducing his delivery charges.

"There are hikers who come out in the summer down here," he says. "But they typically only walk in the early morning and late afternoon and yes, they drink plenty of water."

In fact, ordering water together is just one opportunity to get to know one's fellow INT hikers, says Limon. Shaya Pinson, an English teacher from Be'er Sheva, says the people he's met have been among the great joys of the many days he's spent on the INT portion from the Jerusalem Hills to the desert between Eilat and the Dead Sea.

"Like in many other Israeli situations which fall out of the norm, Israelis tend to feel and act in a remarkably bonded way upon meeting on the Trail," Pinson says. "It's kind of like meeting a distant family member by surprise in a distant land."

One organized way to meet people is a cross-cultural "dialogue" offered each winter for the last 10 years by HaMidrasha: Educational Center for Jewish Renewal in Israel. Designed as a memorial for Avi Ofner, an IDF soldier killed in a helicopter accident, the Israel Trail Encounters (Nifgashim B'Shvil Yisrael) are a series of "dialogues" from a number of perspectives along the journey.

"It's important to communicate and connect to feel our joint destiny," says HaMidrasha CEO Moti Zeira. "When you are sharing the Trail experience, something happens to open the heart to each other."

The INT is known as a safe, well-maintained trail. But the two greatest dangers (especially in the summer) are those ugly twins, dehydration and sun stroke.

"It's so important to come prepared—including [having] a good map," says veteran INT hiker Phyllis Shalem of Safed. "It's pretty surprising how quickly sun stroke and dehydration can happen, especially if you get lost."

For the well-prepared, however, the INT can be an unforgettable experience for Israeli residents and visitors alike.

"The trail tells the story of this country, its people and their legacy, its myriad vistas, and its flora and fauna," says SPNI's Pakman, who observes that the trail resembles a spinal cord, with its paths linking the entire country. "The Israeli essence is present along the trail: youth and students, soldiers, tourists from around the globe, families, and all types of nature lovers."

Just don't put it off, hiker dad Lindsey warns. "People say, 'When I am between jobs or when I retire, I'll walk the trail,' but my best advice is don't wait until you have three months to spare," he says. "Take just a little piece now. After that, you will come back again." ■

CREDIT: DOV GREENBLAT.

The Arava desert along the Israel Nationa Trail, with the trail's marker on the rock

Israel National Trail Facts & Figures

Courtesy of Jacob Saar, coauthor of "Israel National Trail and the Jerusalem Trail"

Total length: 1,100 kilometers (620 miles)

Northern trailhead: Kibbutz Dan in the Upper Galilee

Southern trailhead: Eilat

Highest point: Mount Meron, 1,200 meters (3,937 feet)

Lowest point: Yardenit baptismal site on the Jordan River, -200 m (-656 feet)
Best months to hike: September to May
Best directions to travel: South to north in the spring, north to south in the fall

A sweet new year for Israel's bees

By Mara Friedman/JNS.org

Bees have suddenly become the buzzword of doom, as their population internationally has plummeted and the effects on commercial agriculture become a serious concern.

In just one year, American beekeepers lost an estimated 42 percent of their colonies, a staggering amount in an agricultural system already struggling to meet demand. With bee activities having an impact on the American economy of roughly $15 billion annually, scientists and politicians alike have started to take notice. Together with the drought in California threatening almond orchards (local bees' main source of food), the increasing trend towards using cloned plants that provide very little nutrition to bees, and the continued use of strong pesticides, the U.S. and the rest of the Western world seem to be standing on the precipice of a full-blown bee crisis, which could lead to low-quality produce and food shortages.

Israel, on the other hand, anticipated these consequences years ago. "We understand the danger, we understand all the implications, that this affects the quality of food," says Yuval Lin, owner of Lin's Bee Farm in Kfar Bilu in central Israel.

Fifteen years ago, Israel was quickly urbanizing at the expense of the diverse trees and plants that provided their bees with food and helped them produce high-quality honey. Lin and other beekeepers recognized that a process was beginning that could cause significant damage to their bee colonies. In the hopes of minimizing potential damage, they approached Jewish National Fund (JNF) to ask for help with acquiring nectar-producing plants that could sustain bee populations around the country year-round.

Sitting in front of a window that is stacked with hives and swarming with bees, Lin recalls, "I started beekeeping as a hobby when I was 16; now it's a family farm." Today, on the cusp of Rosh Hashanah (the Jewish New Year), a holiday in which honey is a traditional staple that represents hope for a sweet new year, he is not worried about being able to meet peak demands. By introducing hearty nectar-producing plants and trees across Israel, especially eucalyptus trees imported from Australia, JNF and the beekeepers it works with have been able to keep Israel's bee population in good health, even as the rest of the Western world frets about a looming agricultural crisis as a consequence of their loss of bees over the last few years.

CREDIT: PROVIDED PHOTO.

Yuval Lin, owner of Lin's Bee Farm in central Israel

While other countries' bees suffer from a lack of horticultural diversity, which shortens the amount of time that food is available to them, Israel's wide variety of eucalyptus species—which flower in different seasons—offers bees a continuous and rich source of food year-round.

Israel is a small country, so when it comes to protecting agricultural endeavors, the story is one of collaboration, not competition. With roughly 500 beekeepers caring for about 100,000 beehives, the Israeli beekeeping community is small and dedicated to supporting each other. In Kfar Bilu alone, there are three beekeepers, and they have worked together to encourage residents to plant nectar-producing species, especially eucalyptus, around their homes and the open areas, improving the neighborhood's aesthetics and the bees' ability to find food year-round.

The Israeli program of strategically introducing nectar-producing plants is garnering international attention. JNF has produced a free guidebook for Israeli beekeepers and farmers on nectarous plants, with pictures and short descriptions of the hundreds of species. Due to requests from farmers around the world, this guidebook will soon be translated into English. JNF even recently received a phone call from a farmer in India requesting seven species to try out himself.

Nudging the Israeli government to see eucalyptus trees as a solution and not as a nuisance or invasive species has required considerable effort and education. The first and most common species that was introduced to Israel, even before the founding of the state in 1948, propagated too fast and encroached on wetlands. Its large size also meant that it damaged passing trains and often fell onto train tracks, thereby forcing the national railway to spend a significant amount of time and money trying to keep the trees under control. But efforts have paid off, and today when the national railway builds a new line, or when the highway infrastructure is expanded, JNF is consulted about planting smaller varieties of eucalyptus species along the route to beautify the view for commuters and counteract some of the de-forestation that takes place to allow such developments.

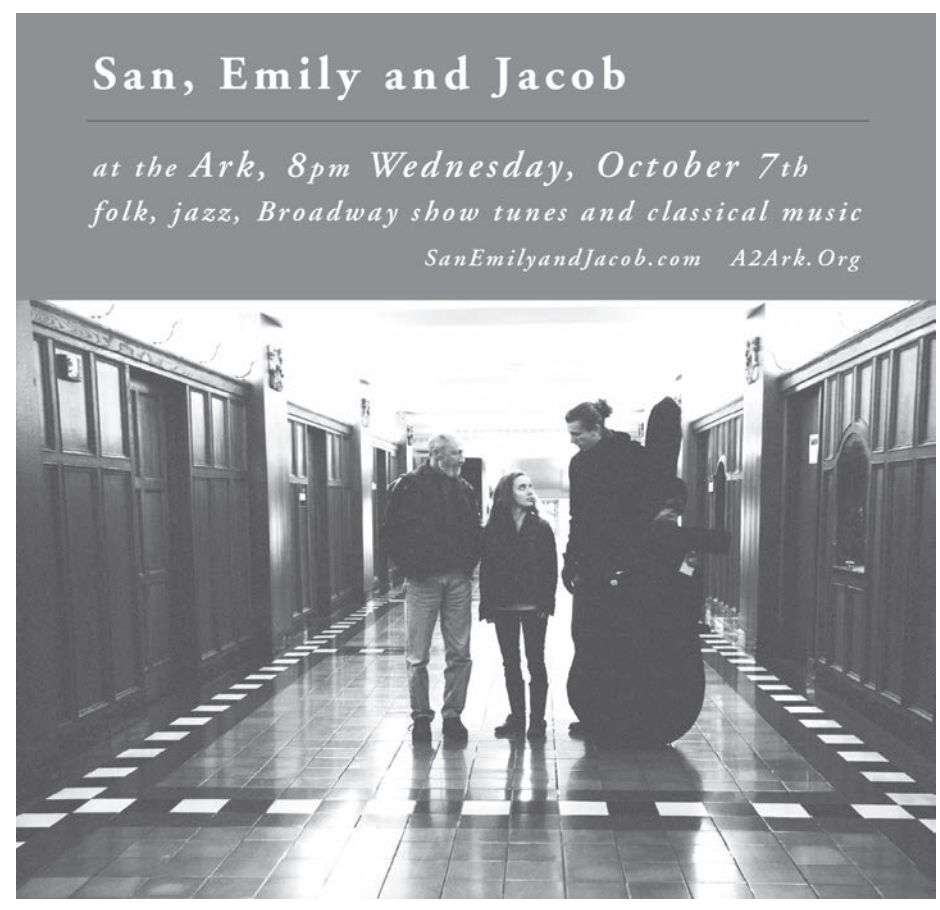
Fifteen years ago, beekeepers globally struggled to get anybody to care about the impending crisis. Suddenly, in the last couple of years, colony depletion has been splashed across the headlines and the world has started to worry that the future of humanity could be in jeopardy. In Israel, the positive impact of long-term vision and creative ecological solutions has been felt for years.

"Ten years ago I spoke with a beekeeper and he told me, 'You revolutionized things for us,'" says Aviv Eisenband, director of JNF's Forestry and Professional Department.

Today, an average of 200,000 eucalyptus trees, in addition to other nectar-producing plants, is planted each year, according to Eisenband.

"We do it so that farmers like Yuval will be able to support themselves," he says. "With this program JNF will grow and enrich the environment and increase the amount of open land."

Sweet news indeed for Israelis and their local bees. ■



Unlikely etrog grower helps American city dwellers connect with Sukkot ritual

By Maayan Jaffe/JNS.org

There is something special and ironic about seeing the iconic and illustrious yellow etrog growing in the frozen tundra of America's Mid-Atlantic region during the winter. It seems an impossibility, but Darrell Zaslow of Upper Park Heights, Maryland, has made it reality.

Nestled in greenhouses throughout the greater Baltimore region are hundreds of etrog trees with kosher etrogim. The project, which began 20 years ago as an experiment, has blossomed into a hands-on lesson in Jewish law for thousands of visitors each year.

CREDIT: COURTESY DARRELL ZASLOW.

Darrell Zaslow poses with massive etrog fruits that he grew

Zaslow laughs as he recounts that first Sukkot 20 years ago, when he decided to harvest the seeds of his holiday etrog. He opened his etrog and extracted the seeds, putting them between two wet paper towels. Next thing he knew, they sprouted.

"I sprouted about 10 little plants and of the 10 little plants, a couple of then survived the long, cold, lonely winter," Zaslow tells JNS.org.

The following year, Zaslow (a lawyer by trade) rounded up his friends' etrogim and purchased about 500 others that would otherwise have been discarded after Sukkot. He spent more than two months harvesting all of the seeds, and from those he produced another set of 1,000 two-inch by three-inch etrog plants. Those plants became 100 trees.

The first trees flowered into greenhouse orchards—and an educational tool Zaslow could have never have dreamed up.

"I'll never forget that first morning I crawled through the greenhouse and saw a flower on one of the trees," he recalls.

As his plants grew, Zaslow started borrowing space from farmers, placing the trees outside his own backyard. He says it is a "massively expensive" endeavor to make this work in an area like Baltimore, where temperatures hit below freezing.

"Citron trees are very tender trees. Thirty, 28 degrees and the fruit will die and the tree will die after that," he says, explaining that farmers use propane to keep their greenhouses an optimal temperature to keep produce alive through the winter. "It could easily be hundreds and hundreds of dollars a month if I were to try to do this alone. The beauty of it is that there have been many bitter, cold winter snowstorm nights where it has been 10 degrees outside with wind at 30 miles an hour, and the only thing separating the weather and the trees from that air is a little bit of plastic, 6 millimeters thick. And they survive. Wow!"

Zaslow threw himself into the project, including becoming a self-proclaimed botany expert by reading every book in the local library and through extensive Google searches. He also helps educate young yeshiva students and community members about the halachot (Jewish laws) of planting through the trees.

For example, "We talk about an etrog that grew without a pitom (the little brown stick tip at the top of the etrog fruit). When you study etrog trees you see that there is never an etrog that grew without a pitom. Every etrog begins life with a beautiful yellow pitom out of the middle of the flower. But about a month later, a little green etrog comes out underneath. At that point, sometimes the pitom falls off. Then the fruit will grow six months without the pitom."

Zaslow is also able to discuss the laws of orla, the Torah commandment to wait for three years before partaking of any fruit from fruit-bearing trees. He says many people think the fruit is going to waste, but that most fruit trees don't bear any fruit for the first three years.

"How big can an etrog be in order to be kosher? How small?" Zaslow asks.

According to law, he explains, an etrog needs to be larger than an egg. A kosher etrog must be able to be held in two hands—about the size of a watermelon. Moreover, he says, etrog trees are unique in that they can have generations of etrogim on the same tree. New fruits can sprout as older fruits are not yet picked.

Rabbi Moshe Hauer, head rabbi of Bnai Jacob Shaarei Zion in Upper Park Heights, calls Zaslow's project "beautiful." He tells JNS.org that Zaslow has brought an extra dimension of appreciation for, and a personal connection to, this special mitzvah.

"By exposing us city dwellers to the delicacy and beauty of the growth of the etrog, Darrell has deepened the experience of using the etrog and enhanced our appreciation of God's creation," says Hauer.

Zaslow has traveled with the trees across the Mid-Atlantic region and to New York to share his plants.

What's next?

"Someone has to be able to grow etrogim on the Moon," Zaslow quips. "If humankind is going to set up colonies on the Moon, there will be yidden (Jews) there. We need to know how to do that. If you can do it in Baltimore…."

But Zaslow is not interested in doing it himself. He says he is looking for a successor to take over the project.

"Anyone can do it," says Zaslow. "The most important thing is you have to daven (pray) that Hashem should bless the trees and the fruit and make them a thing of beauty. ■

Sukkah consciousness: living with vulnerability

By Noam Zion/JNS.org

The sukkah, even in the Torah, seems to straddle two different ecosystems: the desert and the settled agricultural land. Both are alien to our contemporary urban and suburban lives, but they still offer metaphors for life.

What does the sukkah represent: Eretz Yisrael (the land of Israel) or the desert? An agricultural structure for the harvest in the field, or a nomadic shelter in the desert? The era when Jews were farmers celebrating the end of the harvest season, or when Jews were refugees from Egypt during the Exodus and wandering? The achievement of material prosperity, or the perennial exposure to the vicissitudes of dependence?

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Sukkah roofs in Jerusalem

The Torah weighs in on the side of desert consciousness, reliving transitions, being on the move, and hence, feeling how exposed we are to the shifts in autumn weather and how much we rely on Divine grace. "You shall reside in sukkot for seven days; every citizen of Israel shall reside in sukkot, so that for generations you will [remember and] know that when I took the children of Israel out of Egypt, I settled them in sukkot [in the desert before reaching Eretz Yisrael]. I am Adonai your God." (Leviticus 23:22-23) Eating and sleeping in a sukkah without the special consciousness it is designed to provoke misses the point.

What exactly do we need to remember? Rabbi Shmuel ben Meir ("Rashbam"), a grandson of Rashi, wrote in 12th-century France in his commentary on the verses cited above that we must remember what Moshe told us before entering the land of Israel and becoming land owners and farmers: "Remember the whole trip that God took us on through the desert… with all its suffering and hunger when we were dependent on manna [from heaven]. … So that we should know that human life does not depend on bread [that we grow ourselves] alone, but on God's word does human life depend." (Deuteronomy 8:2-3)

This is the reason, Rashbam says, that God set the holiday of Sukkot during the season when we gather the produce of the grain and the grapes, so that we would have to leave our homes, which are overflowing with everything good, and sit in the desert dwellings of landless refugees. Otherwise, we may forget that the land itself is God's gift, and we might think that "my power and the strength of my hands produced for me this great prosperity." (Deuteronomy 8:17)

The late 15th-century Spanish commentator, Isaac ben Moses Arama, who died in exile in Italy two years after the 1492 expulsion of Jews from Spain, transcended historical memory to find in the sukkah a symbol of universal human transience in this world. The sukkah is a temporary residence to remind us that we are all temporary residents on this earth, he said. We go out of our secure houses, precisely during the season when the weather turns cold and rainy, and move into a cramped little sukkah, with just enough food for one day, furnished with but a table, lamp, and chair. Thus, we turn ourselves away from concerns with money, possessions, and trading in produce, and learn to live with minimal needs. If we learn to live with less, without luxuries, then we will not feel want.

A new message of the sukkah emerges in the light of expanding world terrorism, marked by events such as the tragic destruction of the Twin Towers in New York City. Every house, no matter how solid, becomes a mere sukkah exposed to the storms of human evil. Life is ephemeral and yet every moment becomes precious. Accumulating material wealth loses its point, but whatever moments of meaning we experience are a mark of divine grace. ■

Naom Zion is a research fellow at the Shalom Hartman Institute in Jerusalem. His numerous publications on Jewish holidays include: A Different Night: The Family Paricipation Haggadah, A Different Light: The Big Book of Hanukkah, and A Day Apart: Shabbat at Home.

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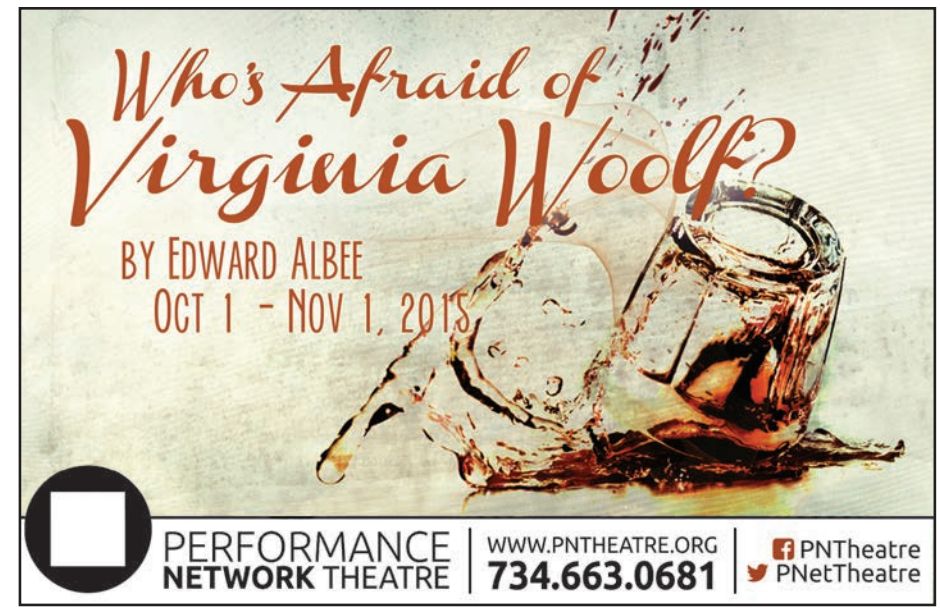

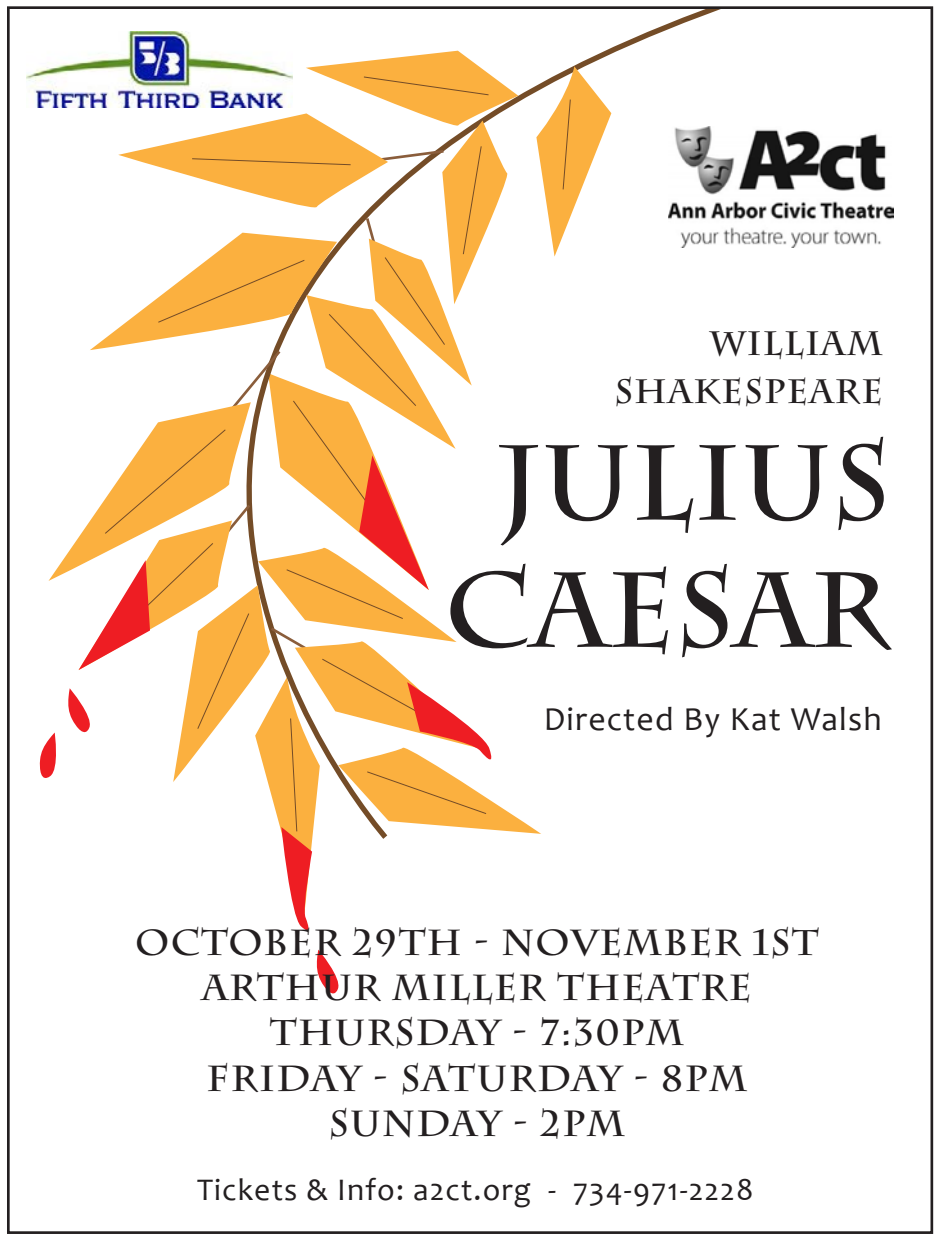

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A2SO to present *Gershwin's Magic Key*

San Slomovits, staff writer

Nearly 80 years after his death, George Gershwin's music and his life story is the basis of a new musical, *Gershwin's Magic Key.* It received its premiere earlier this year at the Kennedy Center for the Performing Arts with the National Symphony Orchestra serving as the pit band. This month it's coming to Ann Arbor with the Ann Arbor Symphony replacing the National Symphony Orchestra in the production.

OK, now that I have your attention I owe you a fuller explanation. *Gershwin's Magic Key* is not really a musical, but rather, as the promotional blurb of its creator, "Classical Kids" says, an "educationally-entertaining theatrical symphony concert." *Gershwin's Magic Key* is the first concert for children and families in the A2SO's 2015–2016 family series and is, since 2001, the fourth Classical Kids production that the A2SO has presented. Arie Lipsky, the A2SO's musical director says, "When we inaugurated our first ever family series in 2001, we presented the Classical Kids program *Beethoven lives Upstairs*. Since then we have collaborated on several other programs to include composers like Mozart, Tchaikovsky and Vivaldi. This year we are one of the first orchestras to present their brand new program on George Gershwin."

Contrary to what I said earlier, the orchestra does not serve as a pit band in Classical Kids productions, but is rather the main character on stage, playing the music of the featured composer. The productions also feature a pianist, two actors in period costumes, props and some memorable theatrical effects. (No one who has seen *Beethoven Lives Upstairs*, for example, will forget the shower of musical score papers that one of the actors from the production flung into the air from the stage, which then came drifting down like giant confetti over the first few rows of the audience.) *Gershwin's Magic Key* is the sixth in a series created by Classical Kids in the past 20 years, which includes *Beethoven Lives Upstairs, Mozart's Magnificent Voyage* and *Vivaldi's Ring of Mystery*.

Gershwin's Magic Key is unique in the Classical Kids series in that Gershwin is the first American and the first not-strictly-classical composer to be featured. Which is understandable, because Gershwin himself was, and continues to be, unique. He is perhaps the first truly American composer, melding as he did classical European music, American gospel, blues and jazz into a quintessentially New World music. Few composers throughout history have worked in such a wide variety of genres, styles and mediums. Gershwin wrote popular songs for Tin Pan Alley, songs for a dozen Broadway musicals, solo classical piano pieces, symphonic works, Hollywood film scores and operas. In each of those fields, his works are among the best-known, most loved pieces in the repertoire.

Gershwin left school at the age of 15 to become a "song-plugger" (song demonstrator) for a Tin Pan Alley music publisher. He started at 15 dollars a week. In 1916 his first published song, when he was just 17, earned him the princely sum of 50 cents. He had his first big hit, *Swanee* in 1919 and not long after that, with his brother Ira writing the lyrics, had the first of his hit Broadway shows with *Lady Be Good*. He set his musical sights ever higher. He began composing for the concert hall, as well as for Broadway and later Hollywood, beginning with *Rhapsody in Blue.* A few years later, in Paris, he asked the famed French composer Maurice Ravel for composition lessons. Ravel refused, reportedly telling Gershwin, "Why become a second-rate Ravel when you're already a first-rate Gershwin?" (Recognizing his genius, the renowned composition teacher, Nadia Boulanger also refused to teach him, as did Arnold Schoenberg who said, "I would only make you a bad Schoenberg, and you're such a good Gershwin already.") The European composers not only respected Gershwin's musical abilities, they were also impressed by his earning power. When Ravel learned how much Gershwin made from his compositions he supposedly told him, "I should take lessons from you!"

Gershwin's tragic death at the age of 38, at the height of his musical powers, can legitimately be compared to the far too early deaths of musical geniuses like Mozart and Schubert. Who knows how he might have shaped the future of American music, what he, along with his brother Ira might have been able to create had he lived longer.

It is fitting that the A2SO be one of the first orchestras to present *Gershwin's Magic Key* because Ann Arbor has recently become very closely associated with the music and legacy of George and Ira Gershwin. In 2013 the University of Michigan and the estates of Ira and George Gershwin formed a partnership that will allow the University's School of Music, Theatre, and Dance access to Gershwin's entire body of work, including his papers, compositional drafts, and scores. This will ultimately enable musicians and scholars to further study and disseminate his music. ■

The A2So will present Gershwin's Magic Key on Sunday, October 25 at 4 p.m. at the Michigan Theater. There will be pre-concert activities from 2:30 – 3:30 p.m.

Leaving Hungary by train

By Sandor Slomovits

It's not often that Hungary makes international news. The last time it was in the headlines this much was nearly 60 years ago, in the aftermath of the Hungarian Revolution. I was eight years old then, and a very small part of that news. My family and I were among the more than 200,000 Hungarians who either escaped across the border to Vienna, and from there made their way to countries all over the world or, as we did, obtained legal visas (through semi-legal means) and emigrated to other countries, in our case to Israel.

I've lived in the United States for most of my life. I'm an American. I never think of myself as being Hungarian, but it is the country of my birth—and when I hear news of it, it draws my attention. And for me and for many others, despite the increasingly ugly current headlines, much of what we're hearing about recent events in Hungary does not seem really new. We've seen it before. Of course I am speaking in the collective we, not the personal we. I, and most of us alive today, have never seen anything like this. But if I include in that we my parents, our relatives, and the other Holocaust survivors I've known, then yes, we have seen this before. We have seen crowds of people snaking through the streets of Budapest, accompanied by armed soldiers and police. Some of us were in those crowds. We have seen detention centers, overcrowded with mistreated, miserable people. Some of us were in those detention centers. We have seen trains stuffed with people, leaving Hungary and going to Austria and on to Germany. Some of us were on those trains. Many of us never made it back.

No, what is taking place now in Hungary is not what happened in 1944, but especially for us, there are sad resonances. My mother is gone now, but her tales of 1944 have been a part of my life for longer than I remember. They are a part of my family's history and seem, like air, to have always been there. I breathed and inhaled them the same way I learned to speak my mother tongue. I have never forgotten them and I've not been able to see and hear the current news from Hungary without recalling them.

On December 2nd, 1944 my mother, along with thousands of other Jews, was herded through the streets of Budapest, to an abandoned brick factory on the outskirts of the city that was to serve as a temporary detention center. She recalled how people watched the procession from their apartment windows. "Some laughed, others shook their heads in sorrow." On December 4, 1944, her twenty-sixth birthday, she was forced into an overcrowded cattle car on a train bound for Austria. When they got to the border she overheard an argument between the Austrian authorities and the Hungarian soldiers guarding the train. It turned out that the Austrians did not want to accept the transport. The Nazis had apparently decided they had enough slave labor and, as the American and Russian armies were advancing, the killing camps were winding down their gruesome operations. The Hungarians insisted they did not want to take the Jews back to Budapest and eventually the Austrians agreed, on condition that the Hungarians send no more transports. It was to be the last transport of Jews from Hungary. My mother recalled that the Austrians were more humane than the Hungarians. "They put us on passenger trains, not cattle cars, and gave us food." The humane treatment ended as soon as they got to Ravensbrück, where she was to remain until April 15, 1945, when she escaped from a forced march.

Trains also played a prominent part in my father's wartime experiences. Though he himself was mostly forced to march to Poland, where he spent much of the war in the *munkaszolgálat*, the forced labor camps, his parents, two of his sisters, his wife and three young children, and many other more distant relatives all were forced to ride a fatal one way train to Auschwitz.

After the war ended my mother wound up in a displaced persons camp near Dresden. Despite being offered an opportunity to emigrate to the United States, she decided to go home to Hungary, and to what remained of her family.

Making her way back to Budapest, again via trains, was also traumatic. She recalled how Russian soldiers commandeered some of the trains eastbound from Germany and shoved her and other passengers out the doors and windows onto the station platforms. Also how some of them, while standing on the roofs of the railroad cars, amused themselves by urinating down on the hapless refugees. (My father mostly walked

continued on next page

Hungarian Jews, World War II

European Jews after Nazism: where did they go?

Rachel Urist, staff writer

Walter Laqueur's *Generation Exodus* is an important contribution to the literature on the Holocaust. It is sobering, informative and often suspenseful in its examination of the flight paths of European Jews before and after the Holocaust. It also provides a picture of the changing ideologies of the refugees: secular, Zionist and traditional.

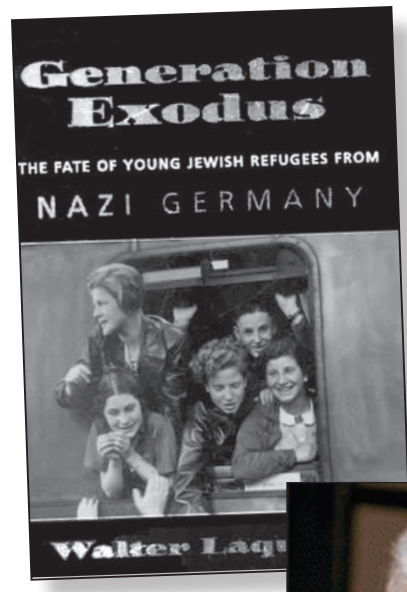
The author sifted through voluminous amounts of material to write this book, including through thousands of letters—between siblings, parents and children, lovers, newlyweds, friends. Suffering morphs into determination. Disappointment evolves into idealism. Hopes are dashed but sometimes raised again. The tragedies cannot be erased, but new dreams emerge. Life goes on, and surprises abound.

The book is cleverly divided into categories that help trace the peregrinations of the Jewish masses fleeing the Nazis. The chapter names reflect those categories: Escape; Resistance; Israel; United States; Britain: Forever Refugees?; The Great Dispersal: Hotel Bolivia and Hotel Shanghai; Returning to Germany; Portrait of a Generation.

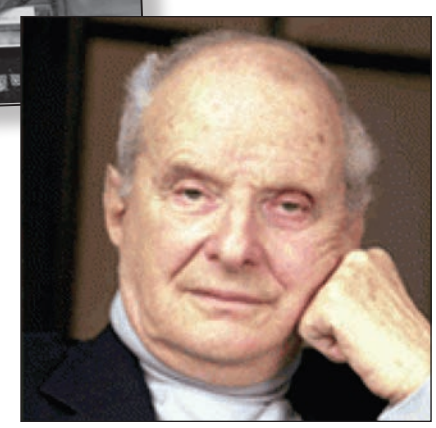
Some of what Laqueur has to say is both sobering and astonishing. Consider:

> *"Fate disbursed them all over the globe, but many of them made their mark, largely, no doubt, out of dire necessity. … [Many had] hair raising adventures ... They had as much excitement and danger in a day, in an hour, as normal people, in normal circumstances would face in a lifetime. ... On the whole, they did rather well, perhaps because they had to start from scratch, because there was no helping hand, no safety net. For them, it was a question of swimming or sinking. For some of this generation it can certainly be said that but for Hitler and the Nazis they never would have gone as far as they did."*

When Laqueur looks at "resistance," he looks at the big picture, not just at underground resistance to Nazis in Europe. The drive to fight fascism remained even after release from imminent danger. Jews who escaped the Nazis enlisted in British, American, and other military groups. German Jews helped in intelligence on many continents. Stories abound. During the Battle of the Bulge, for instance, German-born Walter Eichelbaum, an émigré and sergeant in the U.S. Army, spotted German soldiers dressed in American uniforms. He shouted commands to them in German, then took their whole unit prisoner. He was commended and promoted to captain. Laqueur mentions, almost in passing, that the most prominent of these Jewish émigrés was Henry Kissinger. He served in the U.S.



Army as infantryman and interpreter with the Eighty-Fourth Infantry Division.


Walter Laqueur

The lives of Zionists and idealists who went to Palestine stand in stark contrast to those who emigrated elsewhere—who simply wished to start anew. In Palestine, many thrived, but some found that they were suspected of not being dedicated enough, of not mastering Hebrew quickly enough, of wanting to perpetuate German culture even while forging a new national identity. Refugees who headed for England, the U.S., Canada, Australia, South Africa, South America were held in Shanghai and Bolivia for extended periods, since their ultimate destinations had strict quotas. In several countries, Jews were sometimes seen as "enemy aliens." In Britain, many were incarcerated. Elsewhere, Jews were accused of being part of the infamous (and fictitious) "fifth column"—a shadowy group that enabled Hitler.

Almost 20,000 Jews settled in Shanghai. They began arriving in the late 1930s. By 1952 they were gone. Most emigrated to the U.S., many to the west coast. During their stay in Shanghai, these refugees set up German language newspapers, theatre, even a "Miss Shanghai contest." There were actors, singers, musicians, dancers and many other professional theatre folk. The "Shanghailanders," as they were called, included [Werner] Michael Blumenthal, who became U.S. Secretary of the Treasury in 1977. He held that position for two years.

Many would-be émigrés assembled necessary papers only to find themselves barred. Australia, Canada and South Africa had policies that essentially decreed: "Refugees Need Not Apply." In South Africa, the Aliens Bill closed the doors of the country. The three Jewish members of the South African parliament voted for that bill. Jewish leaders feared a backlash. There were Nazi and pro-Nazi parties in all three places. After 1936, only Jews with South African relations, and independently wealthy Jews, were allowed entry.

Many Jews who came to the U.S. were dubbed the "allrightniks." These were the refugees who thought everything in the U.S. was dandy. Others who continued to speak German were mocked for standing outside in "gossip groups" chattering in German. The German-Jewish community that sprang up in New York City's Washington Heights neighborhood was sometimes called "the fourth Reich."

Chapter after chapter is replete with names. By citing so many individuals, by giving them histories, identities, unique life experiences, Laqueur drives home the human scope of the horror and its myriad responses. As Anne Frank introduced her indelible characters, so Laqueur fleshes out and engages with individuals endowed with interests, talents, family, longing, history, plans and connections. They have names. They are real. They are far more immediate than incomprehensibly large and abstract numbers.

Among the many names mentioned are the philosopher Martin Buber and literary critic Marcel Reich-Ranicki, sometimes called the pope of German literature. Reich-Ranicki, who escaped from the Warsaw ghetto, coined the term "Heimat" to denote the idea of a portable homeland. For him, German literature was that Heimat. Reich-Ranicki wrote Jakob the Liar, the story of a Jew in a ghetto who, in order to hearten his fellow Jews, spreads stories that the advancing Russians are much nearer than they are.

For me, one of the surprises was learning that the renowned novelist and screenwriter Ruth Prawer-Jhabwala was Jewish. Her family escaped to England in 1938, when she was 12. When she was 21, her father learned that 40 of his relatives perished in the camps. He promptly committed suicide. His daughter wrote many novels and earned a Booker Prize. She wrote 23 screenplays written for the Merchant-Ivory franchise. Two of her screenplays were awarded Oscars.

One of the pleasures of this book was discovering a photo of the young Ernest Fontheim, a long-standing resident of Ann Arbor. Now a retired physicist, Fontheim's stories reflect the quick thinking and decisive action that kept him alive during the war. Fontheim spent most of the war in hiding, seeking refuge along with the Hass family—Jack, Lucie, and their daughter, Margot. Had they been discovered, they would have been deported or killed on the spot. After the war, the four refugees arrived in the U.S. together. Margot and Ernest soon married.

In writing this book, Walter Laqueur discovered letter exchanges between Ernest Fontheim and a mutual friend, who died in Europe. The two émigrés became friends. Laqueur, who settled in Washington, DC, has taught, written, and served as a distinguished scholar of European and Jewish history. His books have been translated into many languages. He bears witness to one of the greatest cataclysms of all time. ■

Leaving Hungary, continued from previous page

home from Poland, though he managed to hitch rides part of the way in ox carts.)

Like many of today's refugees, I, too, left Hungary on a train. In the wake of the 1956 Hungarian Revolution, my parents and brother and I boarded a train and bid farewell to our homeland. The Hungarian government erected fences then too. Unlike today when they are erecting fences on the border with Serbia, designed to keep refugees out, in 1956 the fences were on the border with Austria, designed to keep Hungarians in. People walked across the border then too, both before the fences went up, and after. My aunt and uncle were among those who escaped over that border. They packed what they could fit on the sled that my brother and I used to slide down the snowy hills of Buda, and pulled it to Vienna. When our family left Hungary after the Revolution we did not head to Germany. We went in the opposite direction, to Italy and from there by boat to Israel, and two years later to New York.

Hungary has been center stage and in the world's spotlight since August, a role to which it is unaccustomed, but it is playing a character that is not unfamiliar to some. Some of the news from Hungary has been good; a lot of it has been bad. Many Hungarian citizens have behaved admirably, helping the refugees in many ways. I am profoundly proud of them. I am also deeply ashamed and furious at those in Hungary who elected and continue to support the Hungarian government. That administration, among the most repressive and right wing in all of Europe, has behaved despicably and, as I write this, is preparing to do worse. Viktor Orban's tirades about keeping Hungary and Europe Christian sounds an awful lot—and I do mean awful—like Hitler's rantings and the crazed pronouncements of white supremacists in the United States and elsewhere. And while there is little danger that Orban can build a power base like Hitler did, or that white supremacists in America can gain much power, he and they have created much misery–and I fear will continue to. As I am writing this, new laws are about to go into effect in Hungary; laws hurriedly passed, as many other reactionary Hungarian laws have passed in recent years. These laws criminalize entering Hungary without a valid visa, and even worse, criminalize the act of helping refugees.

By the time you read this it will be October, and with winter coming on the waters between Turkey and Greece will probably have become even more dangerous to cross than they already have been, and the flood of refugees may slow. And undoubtedly there will be other developments we cannot foresee that will affect the current crisis. I do not presume to have any solutions to the many different horrible conditions in the Middle East, Africa, Afghanistan and in other countries, that have forced so many people to risk so much as they try to make their way to safety. Nor do I presume to know the best way for Europe, and the rest of the world, to help care for all these refugees

I do know that the Hungarian government's response is, besides being misguided and ineffectual, is flat out wrong and truly disgraceful.

Maybe the old saying—no news is good news—is true. It might be nice not to hear any news from Hungary for a while. But maybe the old saying is not true. Maybe the comparatively little attention that Hungary has gotten from international media over the years—the no news—has not been so good. Maybe that relative obscurity has helped allow the cancer of xenophobia and its contemptible siblings, racism, anti-Semitism, Islamaphobia, homophobia and intolerance of all "others," to grow again in Hungary to levels we last saw in the 1930s and 1940s.

I am very grateful that my parents decided to leave Hungary. ■

Kosher soul and culinary justice presentation at EMU

Mary Bilyeu, staff writer

I've never really been in Michigan," said culinary historian Michael W. Twitty. "I've been in the airport a couple of times," he joked in a recent phone conversation.

But Twitty is rectifying that situation imminently. He'll be in Ypsilanti on October 7 for two presentations being hosted by Eastern Michigan University Jewish Studies that the department's director, Martin Shichtman, said he is "wildly excited" about.

Michael W. Twitty

Twitty is a self-described African-American, gay, Jewish chef who champions what he calls Koshersoul(cq).

The term "fusion" is popular these days, as Mexican tacos are filled with Korean barbecue, and other such innovative culinary unions are created from seemingly disparate foods. But the word really isn't accurate when describing Twitty's combination of Jewish and African-American cuisines. He celebrates the unique aspects of each, rather than creating a mash-up, while noting that they share "mutual respect and friendship."

Although the food traditions of African-Americans aren't generally thought of as having similarities with those of Jews (particularly the Ashkenazim), Twitty weaves the commonalities together.

Besides having some similar flavors and ingredients in their cuisines - complex spices, an emphasis on fruits and vegetables, a tradition among both African-Americans and the Sephardim of eating black-eyed peas at the new year—the two groups share a history of having been enslaved and oppressed, and of having endured and overcome.

"We use our food to empower ourselves," Twitty once said in an interview with Tablet magazine, by reclaiming history and culture and identity. "What I do with kosher soul food is combine the survival gene in the Jews with the survival gene in black folk, and I make it work."

Twitty will speak about how well it works in the first of his presentations at EMU, a small gathering for up to 60 paid attendees entitled "Kosher/Soul? Black-Jewish Identity Cooking." The event will be held at 5 p.m. at University House, 790 Hewitt, and tickets cost $36.

During the discussion and reception, Twitty will prepare his famous black-eyed pea hummus, a dish that melds the flavors and traditions of both cuisines without obscuring or minimizing either. Other inspired examples of Twitty's Koshersoul cooking are sweet potato rugelach and turnip green-stuffed matzah balls served in pot likker, which make perfect sense once presented (and make you wish you'd thought of the dishes yourself).

Besides being a speaker and writer, Twitty is involved in a vast and wide array of ventures: research, cooking, traveling, genealogy, blogging, and teaching Judaics among them. Afroculinaria (afroculinaria.com) is a study dedicated to learning about foodways in the African diaspora. And Twitty also engages in historical re-enactments at various sites in the South, presenting himself as The Antebellum Chef.

He said, "I'm so busy right now. I've got to focus on my life. I've got to be on point with it."

But he said, he'd "be bored" without so many outlets for his ideas and his culinary passions.

"I need adrenaline. I need to do it all."

The Cooking Gene (thecookinggene.com) is a project that asks "How did the journey of our food shape us?" Twitty researches his own family, tracing his ancestors from Africa to the United States through slavery and then to freedom via their foodways and their stories. He uses his own history to help elucidate, and educate people about, African-American contributions.

"I am going into our old country - the Old South," Twitty writes on the site, "to record stories and collect living artifacts - seeds and recipes and other aspects of folk culture …. This is an act of culinary preservation and cultural pride."

Sadly, much of both the cuisine and the culture has been "appropriated," said Twitty, who is devoting himself to rescuing those who have been "culinarily disenfranchised."

One area of concern is the issue of "boutique ingredients," such as "traditional foods like Carolina rice," an aromatic variety once grown on plantations. A people's "painful history" has been cast aside for the sake of trends, money, and fame, Twitty said, in an act of "cultural exploitation."

"When cooking became a thing you needed a degree to do," said Twitty, this was yet another turning point that "disenfranchised African-Americans, particularly women." It used to be that "If you didn't have a black cook, you didn't have a real cook." But then "cooking became a white male profession, and black chefs who made it had to prove themselves."

As famed Food Network star Paula Deen "was rising," Twitty said, "Southern cooking was no longer black," as it had historically been with slaves serving as cooks early on and with African influences incorporated into the food.

This is now an era in which "people brand themselves," said Twitty, and legacy is "erased." No one's success should "come at the cost of history and culture," he said.

And so, Twitty's second presentation on the 7th will take up this very issue. It will be a talk, held at Eastern's Student Center, entitled "Culinary Justice: Defining a Theory of Gastronomic Sovereignty." The program, which is free of charge, addresses "the consequences of colonialism," which can be about whites subjugating blacks or even "white on white, such as the English to the Irish," Twitty said.

How do those who've been oppressed reclaim the rights to their foods and their contributions to culture and to history, Twitty asks. Because those in power traditionally take that food and "correct it, revise it, update it, and elevate it," said Twitty, though "often it's not better. It loses its soul."

Twitty is passionate about learning all he can about the foods and foodways of the Jewish and African-American diasporas, and about the people whose stories and identities have been lost through the generations. The reason for his dedication is very simple, and also very clear.

"There is a real cost to not knowing the truth," he said.

Leftover Couscous Salad

"Couscous is one of my favorite foods," writes Michael Twitty. " I didn't eat much of it until I became part of Sephardic Jewish culture, but couscous is part and parcel of the traditional diet of North/West Africa where it can be breakfast, lunch or dinner. "

- 2 cups of cold cooked leftover couscous
- 2 tablespoons of finely chopped yellow bell pepper
- 2 tablespoons of finely chopped green bell pepper
- 2 tablespoons of finely chopped red bell pepper
- 2 tablespoons of finely chopped red onion
- 2 tablespoons of thinly sliced green onion (chiffonade)
- 2 tablespoons of fresh Italian parsley
- 2 tablespoons of dried cranberries or golden raisins
- Kosher salt to taste
- Coarse black pepper to taste
- 1/4 cup of red wine vinegar
- 1/4 cup of extra virgin olive oil
- 1 tbsp of honey or light agave (optional)

Put it in a bowl and mix it. Add more vinegar or olive oil and cover and allow it to chill and set for an hour or two. You can add almonds or peanuts, tofu or tempeh, meat, poultry or seafood to make this a more "main course," salad.

Yield: 4 to 6 servings

Source: Africulinaria.com

Green Bean Salad My Way (Vegan/Vegetarian/Wallet Friendly)

Michael Twitty says: "I love green beans. They are one of the central foods of my heritage. My mother talks a lot about the bags of Kentucky Wonders she used to pick through and snap with her mom and sisters in Cincinnati. Every other year I put a bunch in the ground just so I can bring her a good bowl full for a Sunday meal …. I have only eaten canned green beans once and that was enough, so there's no way I'll eat them ever again. The only thing that should be olive colored in my opinion is an olive."

Green Beans:

- 1 1/2 pounds of fresh green beans, snapped and trimmed
- 1 teaspoon of sea salt
- 2 quarts of water
- Bowl of cold water full of ice

Dressing and Garnish:

- 4 tablespoons of extra virgin olive oil
- 4 tablespoons of fresh lemon juice
- 1/2 teaspoon of kosher salt
- 2 tablespoons of fresh flat leaf parsley, roughly chopped
- 2 tablespoons scallions thinly sliced
- 2 cloves of garlic sliced into thin slivers
- 1/2 teaspoon of organic sugar
- 4 tablespoons of red, yellow and orange bell peppers, cut into small cubes (use a bag of baby bells if possible.)

Place green beans in a large pot of boiling water seasoned with sea salt. Have at the ready a colander and a large bowl full of ice and water. Cook for 5 minutes then immediately drain and plunge into the ice bath until the beans are barely warm.

Have prepared, or prepare the vinaigrette while the green beans are in the ice bath. In a small bowl, whisk together the olive oil, lemon juice, oregano, garlic, herbs and salt and optional sugar. Place the green beans in a non-reactive mixing bowl, add the chopped peppers, splash on the vinaigrette, mix well for a minute or two, and then allow the green beans to marinate in the dressing for about an hour or so. Toss well before serving.

Yield: 6 to 8 servings

Source: Africulinaria.com

Senegalese-Inspired Chicken Soup

"The region of Senegambia is the source of our recipe," says Michael Twitty. "Forcibly brought from places like Goree Island and St. Louis in Senegal and Fort James in Gambia, Senegambians were responsible for many of Southern cuisine's staple dishes. Many key Southern ingredients - hot peppers, tomatoes, okra, black eyed peas, peanuts, watermelons, sorghum, eggplant, sesame, seafood, onions and chicken are traditional parts of Senegambian cuisines."

- 1 medium red onion diced
- 4 tablespoon olive oil
- 1 teaspoon minced garlic
- 1 teaspoon of fresh minced ginger
- 1 teaspoon of chili powder
- 1 teaspoon of ground red pepper (cayenne)
- 1 teaspoon of black pepper
- 1 teaspoon of curry powder
- 2 teaspoon ground coriander
- 1 teaspoon of thyme
- 5 cups of chicken stock (you can also use vegetable broth)
- 2 cups of crushed plum tomatoes
- Salt to taste
- 1/4 cup of peanut butter
- 1 pound raw chicken diced (or a great use for frozen leftover roast chicken or leftover rotisserie breasts)
- 1 cup thinly sliced scallions
- Chopped peanuts and more green onion and flat leaf parsley, for garnish

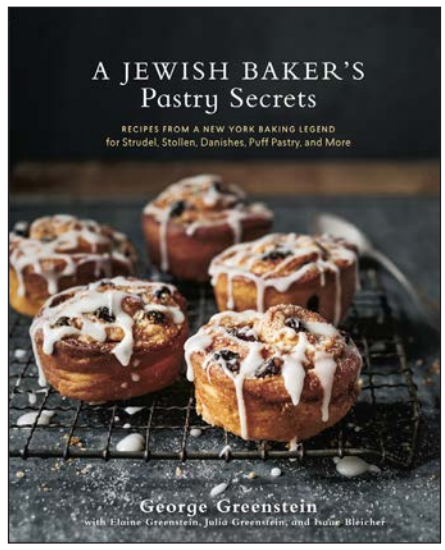
Cook onions in olive oil until soft and translucent. Add garlic and cook two minutes. Add ginger, curry powder, black pepper, red pepper and coriander and fry for an additional two minutes. If dry, add a small quantity of olive oil until moist. If using raw boneless chicken, cook with the onions, garlic and seasonings.

continued on next page

Pastry Secrets—a baker's legacy to his family

by Amelia Katzen/JNS.org

Babka. Strudel. Stollen. Danish pastry. Not to mention Gugelhopf and Charlotte. The names set the mouth to watering and conjure up lovingly concocted pastries that feed the body and comfort the soul. If you didn't have a grandmother who baked these delicacies, you wish that you had.



George Greenstein was never a grandmother, but his life as a baker provided his children and grandchildren with memories infused with the smell of fresh baked bread and rugelach. His daughters, Julia and Elaine, and grandson Isaac were determined to pass on his legacy in the form of a cookbook that George wrote but failed to publish before his death in July 2012.

Isaac Bleicher told JNS.org that, although they knew a manuscript of the book existed, no one in the family had ever seen it. As they cleared out Greenstein's apartment following his death, the moment when they discovered the book on his computer was stunning. "Should we publish it?" someone suggested to the suddenly silent room. A year-and-a-half-long labor of love in bringing the book to publication paid tribute to the lifelong labor of love Greenstein performed through his baking.

Greenstein's first book, *Secrets of a Jewish Baker*, won the James Beard Book Award, but covered only breads. This new book, *A Jewish Baker's Pastry Secrets*—wonderful companion to the first, enabling the cook to bring a meal to its magnificent conclusion, though some recipes are adaptable as savory side dishes. Particularly intriguing is the "cabbage strudel," the recipe for which George's father Louis brought from Gyöngyös, a formerly prominently Jewish town near Budapest (by way of British Palestine, son-in-law Paul Bleicher told JNS.org), in around 1924.

The book is organized by "master recipes" for many types of dough—including bundt, babka, strudel, gugelhopf, and Portuguese sweet bread, stollen, puff pastry, charlotte (a combination of puff pastry and shortbread), and Danish—which is then used to create many variations on the theme. Puff pastry, for example, is the basis for palmiers, apple turnovers, cream horns, and Napoleons.

Greenstein also provides recipes for various types of filling: almond paste and filling for babka and coffee cake, apple filling for strudel, apricot butter for rugelach, cannoli filling for cannoli, cheese filling for Danish, frangipane for almond pockets, hazelnut filling for gugelhopf, poppy butter and prune lekvar for hamantaschen, walnut filling for strudel, butter streusel for coffee cake, buns, and schnecken.

The concoctions are so numerous and sound so delicious, one wonders how Greenstein was ever able to choose what to bake. Isaac says the variety—"keeping things interesting"—was the key to the success of his bakery, "The Cheesecake King" in Commack, N.Y. And though clearly stemming from Jewish traditions, the desserts have a decidedly European flavor; they cry out to be eaten with a cappuccino or café au lait.

Sprinkled throughout the book are inset boxes helpfully labeled "Baker's Secret." These include whether and how long to refrigerate a dough before it rises; a command to allow turnovers to rest for 20 minutes before baking, to reduce shrinkage in the oven; how to handle a bench knife to produce perfect pastry pockets; how to chill pastry cream quickly for immediate use; and, my personal favorite, how to use your fist to quickly and efficiently squeeze filling onto pieces of dough.

In this Jewish holiday season, one can only hope for enough time to bake a large sampling of George Greenstein's desserts—and to have enough guests to finish them off!

Chocolate Babka

Sponge

- 4 scant tablespoons (4 packets/28 grams) active dry yeast
- 1/4 cup (2 fluid ounces/59 milliliters) warm water, 95°F to 115°F
- 3/4 cup (6 fluid ounces/178 milliliters) milk, room temperature
- 1 1/2 cups (6.75 ounces/191 grams) bread flour (see note)

Mix:

- 4 eggs
- 2 egg yolks
- 1/2 cup (3.5 ounces/99 grams) sugar
- 1 tablespoon nonfat dry milk
- 3 1/3 cups (1 pound/454 grams) bread flour
- 2 1/4 teaspoons kosher salt
- Finely grated zest of 1/2 orange
- 2 tablespoons orange juice
- 1/4 cup (2.5 ounces/71 grams) orange marmalade
- 1 1/2 teaspoons pure vanilla extract
- 1/4 teaspoon ground nutmeg, preferably freshly ground
- 1/4 cup (2 ounces/56 grams) sour cream (or substitute yogurt)
- 1 cup (8 ounces/227 grams) unsalted butter, melted and cooled

Flour a half-sheet pan.

To make the sponge, in the mixing bowl of a stand mixer fitted with a flat paddle, sprinkle the yeast over the warm water to soften. Add the milk and flour, pulsing the on/off switch until blended, making sure the flour does not fly out of the bowl. Continue to mix on low speed for 8-10 minutes. After a few minutes change to a dough hook, if available. The dough should come away from the sides of the bowl. If not, continue for a few minutes at medium speed. Remove the hook or paddle and cover the bowl with a cloth. Let stand until doubled in volume, 20-35 minutes.

To make the mix, beat the sponge down with a few turns of the paddle. Mixing at slow speed, add the eggs and yolks in three additions.

When barely blended (it's easier if the mixture is still a little wet), add the sugar, milk powder, flour, salt, orange zest and juice, marmalade, vanilla, nutmeg, and sour cream. Mix by pulsing the on/off switch until the dry ingredients are absorbed so that the flour does not fly out of the bowl. Switch to the dough hook and knead for 8-10 minutes at slow speed. Add the butter in several additions, allowing it to become absorbed after each addition. Mix until fully blended. The dough should remain soft, moist, a little sticky, and have a silky appearance.

Transfer the dough into a clean, oiled bowl, turning to coat. Cover with a cloth or plastic wrap and let rest until puffy, about 30 minutes.

Turn out the dough onto a floured work surface and punch down so that all of the air is released. Cut the dough into 8 equal pieces, about 8 ounces each. (It is easy to knead several pieces together later, if a larger piece of dough is required.) Roll up each piece, jelly-roll style, into a loaf shape. Place on the floured baking sheet and cover lightly.

Refrigerate for several hours or leave refrigerated overnight in the coldest part of the refrigerator before baking the following morning. Double wrap each piece tightly in plastic. May be refrigerated for up to 4 days and frozen for up to 8 weeks. Thaw in the refrigerator.

Yield: About 4 pounds of dough, enough for 8 babkas

Note: You can substitute unbleached all-purpose flour for the bread flour, but the babka will not rise as high and will be a bit less tender.

In the summer, chill all ingredients (except for the warm water used to soften the yeast). Use butter softened at room temperature instead of melted.

Baker's Secret: If possible, before refrigerating, place the dough in the freezer for 30 to 45 minutes to quickly retard the initial rise, intensifying flavor and slowing the fermentation process. This makes for a better rise before baking and is especially helpful on warm days. Alternatively, freeze the entire baking sheet. When frozen, wrap each piece with a double layer of plastic wrap. It is best to allow the dough to thaw overnight in the refrigerator.

Reprinted with permission from *A Jewish Baker's Pastry Secrets*, by George Greenstein with Elaine Greenstein, Julia Greenstein, and Isaac Bleicher (Ten Speed Press, 2015).

Babka with Three Chocolates

If you are a chocoholic, this is the babka to try first.

- 1 (8-ounce/227-gram) portion babka dough (page 68 of book)
- 3/4 cup (6 ounces/170 grams) processed almond-paste filling (page 32), or more to cover
- 3/4 cup (6 ounces/69 grams) semisweet or bittersweet chocolate chopped or chips
- 1 tablespoon unsalted butter
- 1/2 cup (3.6 ounces/100 grams) cinnamon sugar (page 40)
- 2 tablespoons Dutch-process cocoa, preferably imported, for dusting
- 1/2 cup (2 ounces/56 grams) walnuts, toasted, coarsely chopped (optional)
- 1 cup (5.6 ounces/160 grams) butter streusel (page 40), or more to taste

Grease one 8 or 9-inch loaf pan or line it with parchment paper (page 26). If you are using an aluminum foil loaf pan, grease the pan. Dust the dough with flour. On a floured work surface, roll out dough into a 1-inch-thick rectangle that measures about 10 by 7 inches. Brush off any excess flour. Spread the almond filling over the dough, leaving a 1/2 -inch border around the top. Melt 1/4 cup (2 ounce/56 grams) of the chocolate together with the butter. Spread the melted chocolate over the almond filling. Dust with cinnamon sugar and cocoa powder. Scatter the chocolate bits and nuts over the top. Twist the dough, place in the pan, and let rise as in the cinnamon babka loaf recipe (page 70). Top with 1/4 cup chocolate chips over the streusel before baking and bake as in the cinnamon babka loaf recipe (page 70) or better still, drizzle the top with the remaining 1/4 cup melted chocolate after the baked loaf is cooled. Babka keeps well in a plastic bag for several days at room temperature. It can be refrigerated for 7 days or frozen for up to 8 weeks.

Yield: 1 loaf, serving 8

Kosher Soul, continued from previous page

Add broth and scrape bottom very well with wooden spoon. Add thyme, crushed tomatoes, and salt. Simmer for 30 minutes. Stir often and scrape bottom every few minutes. Do not boil.

Combine peanut butter and 1/2 of the liquid soup stock in blender or food processor and puree, adding small quantities of broth as necessary if too thick. When smooth, add puree to remaining soup and stir well. If soup seems too thick, add broth to taste.

Add scallions to soup, cook 5 minutes more and serve. Sprinkle with chopped peanuts, scallions and parsley for garnish.

Yield: 8 servings

Source: Kwanzaaculinarians.com

The EMU Jewish Studies Lecture Series welcomes culinary historian Michael W. Twitty on October 7. At 5 p.m., Twitty will present "Kosher/Soul?: Black-Jewish Identity Cooking" at University House, 790 North Hewitt. The cost to attend is $36 per person and tickets are available by going to bit.ly/emutwitty or by contacting Natalie LaDow at the EMU Foundation: 487-6692 or nladow@emich.edu. The deadline for reservations is September 30, and the program is limited to 60 attendees.

At 7:30 p.m., Twitty will speak on the topic "Culinary Justice: Defining a Theory of Gastronomic Sovereignty." The lecture will take place in the Auditorium of the Eastern Michigan University Student Center, and admission is free. For more information, contact: jewish.studies@emich.edu.

A2SO Ann Arbor Symphony Orchestra
24 OCT
ROMANTIC TCHAIKOVSKY
OCTOBER 24 8:00 p.m. MICHIGAN THEATER
Kodály Suite from Háry János
Tchaikovsky Pezzo Capriccioso
Tchaikovsky Variations on a Rococo Theme
Dvořák Symphony No. 6
Special Guests: Julie Albers, cello
Alex Udvary, cimbalom

Theatrical Symphony Concert about a chance meeting on the streets of New York City between a poor newspaper boy and the great American composer George Gershwin.
25 OCT
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OCTOBER 25 4:00 p.m. MICHIGAN THEATER
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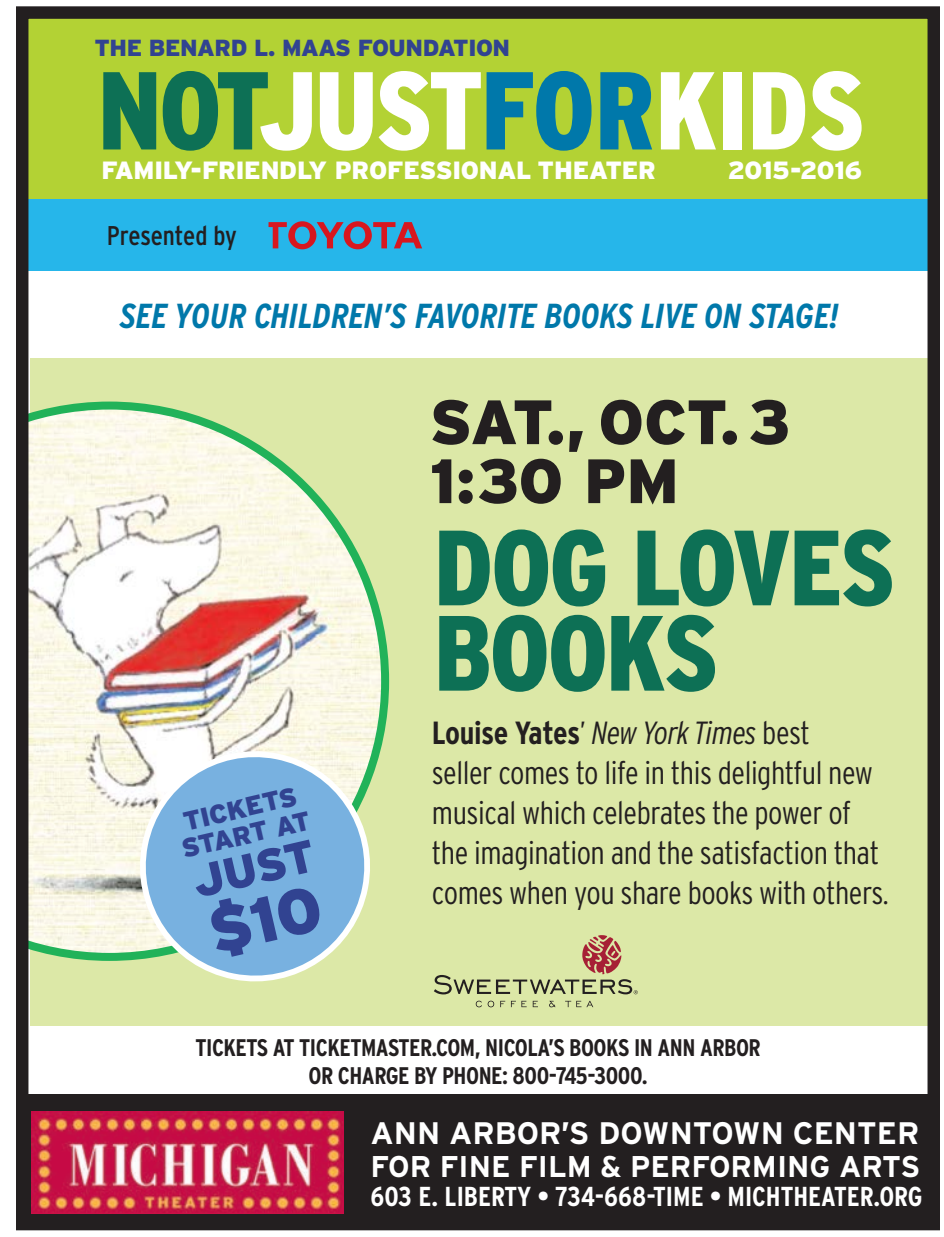
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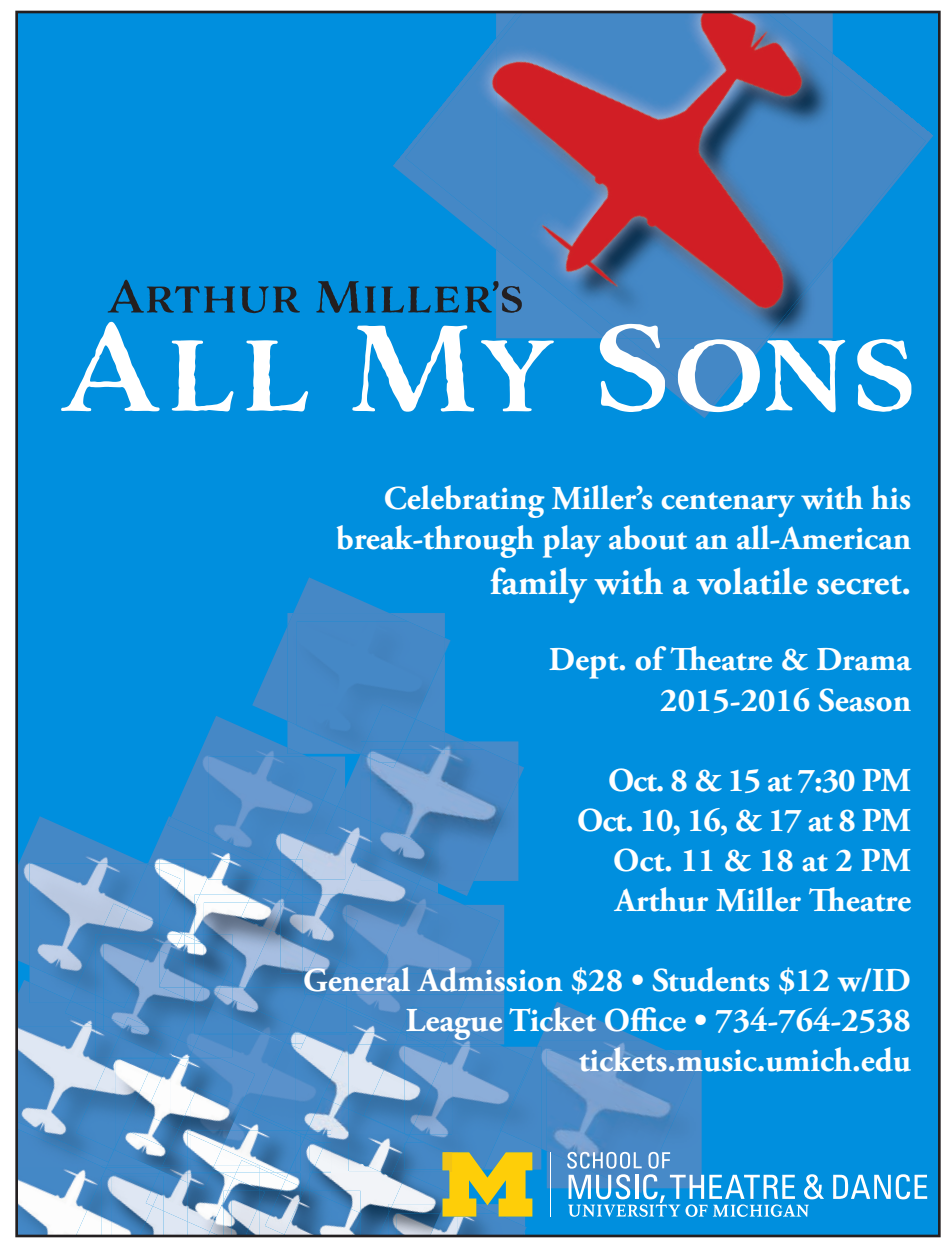
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October 2015

Thursday 1

Jewish Yoga: TBE. Noon–1:15 p.m.

Identity Theft: JCC SPICE. Presentation by the Attorney General's Office. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Nachamu Training: TBE. 7–9 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 2

Lunch and Learn with Rabbi Levy: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Shabbat Services: TBE. Tot Shabbat and Sukkat Shalom at 5:45 p.m. Tot and Sukkat Shalom Dinner at 6:15 p.m. Shira at 6:45 p.m. Shabbat Service at 7:30–9 p.m.

ICPJ Food and Justice Series: Interfaith Sukkah: TBE. 6:15–7:15 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 3

Torah Study: TBE. 8:50–9:50 a.m.

Congregational Meeting–Rabbinic Search: TBE. 9–10:30 a.m.

B'nai Mitzvah: TBE. 10–11:30 a.m.

Congregational Meeting–Rabbinic Search: TBE. 11–12:30 a.m.

Genesis Hammer, Spackle & Brush Day: TBE. 1–4 p.m.

L-E-V Dance Ensemble: University Musial Society. Collaboration between two Israeli superstars, the Jerusalem born Sharon Eyal, who was muse, dancer and choreographer at Batsheva and her partner, Gai Behar, who produces live music, techno raves and underground art events in Tel Aviv. UM Power Center, 121 Fletcher Street. Information at ums.org. 8 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 4

Hashanah Rabbah Morning Services: Chabad. 8:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Genesis Hammer, Spackle & Brush Day: TBE. 1–4 p.m.

Shir Chadash: TBE. 5–6 p.m.

Simchat Torah Service: TBE. 6:45–7:30 p.m.

Shemini Atzeret Services: Chabad. Afternoon/Evening services. Special event Dancing with the Torah. 6:50 p.m.

Shemini Atzeret Services: BIC. Maariv. 7:30 p.m.

Simchat Torah Study Session: TBE. 7:30–9 p.m.

Monday 5

Shemini Atzeret Shaharit and Yizkor: BIC. 9:30 a.m.

Shemini Atzerat and Memorial Services: Chabad. 9:45 a.m.

English as a Second Language Daily Classes: JFS. Mondays–Fridays, 9 a.m.–noon. Mondays–Thursdays, 1–3 p.m. For information, contact jessica@jfsannarbor.org.

Sukkot Service and Lunch: TBE. 11 a.m.–Noon

Shalom Gever: TBE. 4:15–7 p.m.

Afternoon/Evening Services: Chabad. 6:50 p.m.

Mincha: BIC. 6:45 p.m.

Maariv and Simchat Torah Hakafot: BIC. 7 p.m.

Simchat Torah: Chabad. All night dancing. 7:30 p.m.

Tuesday 6

Simchat Torah Shaharit and Hallel: BIC. 8:30 a.m.

International Shul of Pancakes: BIC. 9:30 a.m.

Simchat Torah Services: Chabad. Services with Torah Dancing, followed by annual deli Simchat Torah lunch. 9:45 a.m.

Torah Reading and Hakafot: BIC. 10:15 a.m.

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League. All levels and ages welcome. Join the conversation in *mame-loshn*, Yiddish. Meets every Tuesday except major Jewish holidays, and the last two weeks of December. For information, call 936-2367. 1:30 p.m. *Tuesdays.*

Shalom Gever: TBE. 4:15–5:45 p.m.

Jewish Yoga Drop-In Evening Session: TBE. 6:30–7:30 p.m.

Afternoon/Evening Services: Chabad. 6:50 p.m.

Mincha and Maariv: BIC. 7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 7

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

"Translating Jewish Diaspora: The Poetry of Arthur Jacobs and Rosa Nevadovska:" Frankel Center. Presented by Merle Bachman of Spalding University. 202 South Thayer Street, Room 2022 Thayer Building at the UM. 4 p.m.

Thursday 8

Flu Shot Clinic: JCC. For information, contact leahzaas@jccannarbor.org. 11 a.m.–1 p.m.

Jewish Yoga: TBE. Noon–1:15 p.m.

Conversation Partners: JCC SPICE. SPICE participants will be joining with the New Americans Group. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Jewish Storytellers in America: TBE. 7–8:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See first Thursday of month.*

Friday 9

Lunch and Learn with Rabbi Levy: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Shabbat Services: TBE. Tot Shabbat and Sukkat Shalom at 5:45 p.m. Tot and Sukkat Shalom Dinner at 6:15 p.m. Shira at 6:45 p.m. Shabbat Service: Learner's Service, New Member, Double Chai Birthday and Anniversary Celebration from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 10

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Baby Shabbat: BIC. 9:30 a.m.

Bar Mitzvah: TBE. 10–11:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 11

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Sukkah Deconstruction: BIC. 9:30 a.m.

6th Grade Bar/Bat Mitzvah Family Series: BIC. 11 a.m.

Memoir Reading Series: TBE. 4:30–6 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Congregational Meeting: TBE. 7–7:30 p.m.

Biblical Hebrew Grammar Class: TBE. 7:45–9 p.m.

Monday 12

Music with Friends @ the J: JCC. Ann Arbr Symphony performance. $10. For information, contact karenfreedland@jccannarbor.org.

Shalom Gever: TBE. 4:15–7 p.m.

Dimensions of Faith Series: BIC. 6 p.m.

Keshet: TBE. 6–8:30 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 13

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League. 1:30 p.m. *Tuesdays. See first Tuesday of month.*

Shalom Gever: TBE. 4:15–5:45 p.m.

Sounds of the Soul: BIC. 7 p.m.

Spirituality Book Club: TBE. 7:30–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 14

Arthur Miller @ Michigan and Beyond Symposium: Frankel Center. "Miller into the Future." Stamps Auditorium, UM Walgreen Drama Center, 1226 Murfin Avenue. For information, see www.lsa.umich.edu/judaic/events. 7 p.m.

Pew Study Class: TBE. 7–9 p.m.

Thursday 15

Jewish Yoga: TBE. Noon–1:15 p.m.

Lunch and Learn: BIC. Noon.

Frankel Institute Colloquium: Frankel Center. "Two Vultures: Freud Between Jewish Science and Humanism," presented by Scott Spector, Frankel Institute Fellow. Room 2022 Thayer Building at UM. 202 South Thayer Street. For information, see www.lsa.umich.edu/judaic/events. 12:15 p.m.

Presentation: JCC SPICE. Presentation by Shrina Eadeh, director of Resettlement Services at Jewish Family Services. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Arthur Miller @ Michigan and Beyond Symposium: Frankel Center. "Miller as Touchstone." Arthur Miller Theater, UM Walgreen Drama Center, 1226 Murfin Avenue. For information, see www.lsa.umich.edu/judaic/events. 4:30–6 p.m.

Issues for Aging: Financial Planning–Insights from an Expert: JFS and JCC. Presented by Diane Winner, Certified Financial Planner, Bank of Ann Arbor. Learn about setting goals, budgeting, investing, tax planning, estate planning and more. Meets at the JCC. For information or to register for this no-cost session, contact leahz@jfsannarbor.org. 7–8:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See first Thursday of month.*

Friday 16

Lunch and Learn with Rabbi Levy: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

6th Grade Shabbaton: BIC. Begins at 5 p.m.

Shabbat Services: TBE. Tot Shabbat and Sukkat Shalom at 5:45 p.m. Tot and Sukkat Shalom Dinner at 6:15 p.m. Shira at 6:45 p.m. Bat Mitzvah from 7:30–9 p.m.

Arthur Miller @ Michigan and Beyond Symposium: Frankel Center. "Miller in Production." Stamps Auditorium, UM Walgreen Drama Center, 1226 Murfin Avenue. For information, see www.lsa.umich.edu/judaic/events. 6:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 17

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11:00 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 18

7th Grade Bar/Bat Mitzvah Family Series: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Brunch with Professor Lieberman: JCC. $5. For information, contact karenfreedland@jccannarbor.org. 11 a.m.–12:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Biblical Hebrew Grammar Class: TBE. 7:45–9 p.m.

Monday 19

Shalom Gever: TBE. 4:15–7 p.m.

Keshet: TBE. 6–8:30 p.m.

Dilemmas of Faith: BIC. 6 p.m.

Memoir Writing Workshop: TBE. 7–9 p.m.

Tuesday 20

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League. 1:30 p.m. *Tuesdays. See first Tuesday of month.*

"Sephardic Aesthetics and the Ashkenazic Imagination:" Frankel Center. Presented by John Efron of the University of California–Berkeley. Room 2022 Thayer Building at UM. 202 South Thayer Street. For information, see www.lsa.umich.edu/judaic/events. 4 p.m.

Shalom Gever: TBE. 4:15–5:45 p.m.

Beyond the Pentateuch: TBE. 7:30–9 p.m.

A Season of Mussar: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

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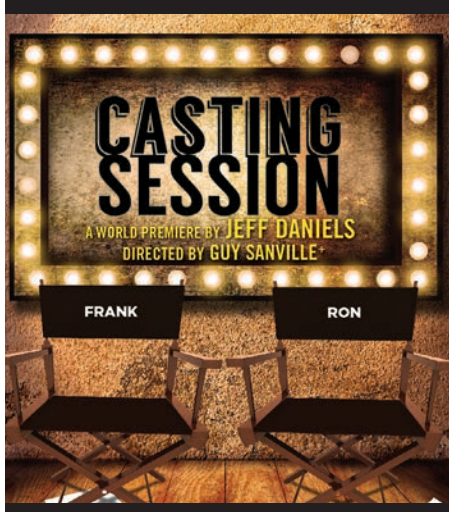

SEPT 17 - DEC 19 2015
Frank and Ron are two middle-aged actors who have been competing for the same roles in New York City and beyond for thirty years. Join us for this hilarious world premiere comedy by Jeff Daniels that explores the lengths to which actors will go to get the part.
*Contains adult language.
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PurpleRoseTheatre.org

Calendar

Wednesday 21

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Thursday 22

Jewish Yoga: TBE. Noon–1:15 p.m.

Challah Making: JCC SPICE. With Chef Meg. Participants will receive a challah to take home. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Film Screening: Frankel Center. Screening of *Kisses to the Children.* Presented by Vassilis Loules. For information, see www.lsa.umich.edu/judaic/events. 7 p.m.

Issues for Parenting: Cyber Safety: JCC. For information, contact leahzaas@jccannarbor.org. 7:30–9 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See first Thursday of month.*

Friday 23

Lunch and Learn with Rabbi Levy: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Shabbat Services: TBE. Tot Shabbat and Sukkat Shalom at 5:45 p.m. Tot and Sukkat Shalom Dinner at 6:15 p.m. Shira at 6:45 p.m. Classical Reform Shabbat Service with Kol Halev from 7:30–9 p.m.

Friday Night Lights and Gan/Alef Consecration: BIC. Service followed by dairy dinner. 6 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 24

Torah Study: TBE. 8:50–9:50 a.m.

B'nai Mitzvah: TBE. 10–11:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Family Bingo: JCC. $5 includes 5 Bingo sheets. For information, contact leahzaas@jccannarbor.org. 7–9 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 25

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Symposium: Frankel Center: "Resistance in Red: Soviet Combatants in WWII." Gallery Room, UM Hatcher Graduate Library, 913 South University Avenue. For information, see www.lsa.umich.edu/judaic/events. 1:30–5 p.m. Reception from 5–6 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Film Screening: Frankel Center. Screening of *Eastern Corridor,* to conclude the Resistance in Red Symposium. Presented by Olga Gershenson. Stern Auditorium, UM Museum of Art, 525 South State Street. For information, see www.lsa.umich.edu/judaic/events. 7:30–9:30 p.m.

Biblical Hebrew Grammar Class: TBE. 7:45–9 p.m.

Monday 26

Shalom Gever: TBE. 4:15–7 p.m.

Keshet: TBE. 6–8:30 p.m.

Dilemmas of Faith: BIC. 6 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 27

Shalom Gever: TBE. 4:15–5:45 p.m.

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League. 1:30 p.m. *Tuesdays. See first Tuesday of month.*

A Season of Mussar: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 28

Lunch and Learn: BIC. Noon

Board Meeting: BIC. 8 p.m.

Thursday 29

Jewish Yoga: TBE. Noon–1:15 p.m.

Presentation: JCC SPICE. Presentation about the non-profit Growing Hope. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Nachamu Training: TBE. 7–9 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See first Thursday of month.*

Friday 30

Shabbat Services: TBE. Tot Shabbat and Sukkat Shalom at 5:45 p.m. Tot and Sukkat Shalom Dinner at 6:15 p.m. Shira at 6:45 p.m. Classical Reform Shabbat Service | Consecration from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 31

Torah Study: TBE. 8:50–9:50 p.m.

Shabbat Limmud: BIC. 9 a.m.

New Member Shabbat and Kiddush Luncheon: BIC. 9:30 a.m.

Bat Mitzvah: TBE. 10–11:30 a.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed phone numbers and addresses of organizations

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

October 2	6:54 p.m.
October 9	6:42 p.m.
October 16	6:31 p.m.
October 23	6:20 p.m.
October 30	6:10 p.m.

Vitals

Mazel tov

Emma Rose Kirchmeier on her bat mitzvah, September 5.
Talia Dunietz on her bat mitzvah, October 3.
Tom Dunietz on his bar mitzvah, October 3.
Bridget Roberts on her bat mitzvah, October 3.
Oliver Klayman on his bar mitzvah, October 3.
Josh Moss on his bar mitzvah, October 10.
Clara Rosenblum-Muzik on her bat mitzvah, October 24.
Elizabeth Joffe on her bat mitzvah, October 24.
Eva Zaientz on her bat mitzvah, October 24.
Naomi Linderman on her bat mitzvah, October 24.
Emma Reel on her bat mitzvah, October 31.
Pat and Errol Soskolne on the engagement of their daughter, Gayle Soskolne, to Carl Nosek.
Neal and Susan Weinberg on the engagement of their son, Steven, to Kate Zahn, daughter of Matthew and Sharon Zahn.
Lisa and Howie Saulles on the engagement of their daughter, Ariel Saulles, to Evan Zoldan.
Shelley Griffith on the engagement of her daughter, Hannah Segaloff, to Ryan Quick.
Susan and Marvin Wagner on the marriage of their son, Matthew Steven Wagner, to Katie Jane Yamoty, August 15.
George and Jane Bornstein on the marriage of their daughter, Rebecca, to Alex Roy, July 28.
Sam Hirsch and Marti Walsh on the marriage of their daughter, Caitlin Hirsch, to Nathan Smead, June 13.
Elliot Ginsburg and Linda Jo Doctor on the marriage of their son, Noah Ginsburg, to Eliana Kissner, August 16.
Inessa and Michael Gankin on the marriage of their daughter, Anna, to Dr. Dmitry Vodopyanov, August 29.
Ira and Sarah Mark on the marriage of their daughter, Rachel, to Christopher Hervey, September 5.
Laura and Josh Pasek on the birth of their daughter, Elena Chloe Pasek, May 2.
Rita Benn and Stephen Lapedis on the birth of their granddaughter, Alice Mae Lapedis, daughter of Cathryn and Jeremy Lapedis, August 19.
Virginia Murphy and David Uhlmann on the birth of their granddaughter, Adelaide Mae Anderson, daughter of Megan and Dr. Alec Anderson, August 25.
Jackie Moore on the birth of her grandson, Benjamin Haas Sherman, son of Sarah and John Sherman, September 9.
Dmitriy and Viktoriya Strumba on the birth of their daughter, Miriam Anna.
Eric and Martha Young on the birth of their grandson, Tobias David, son of Rebecca and Ben Krakauer.
Sam Hirsch and Marti Walsh on the birth of their granddaughter, Alexandra Maitland Hirsch, July 14.
Marylen Oberman on the birth of her grandaughter, Harper Rose Oberman, daughter of Jeffrey and Kyla Oberman, August 5.
Judy and Bob Ahronheim on the birth of their grandson, Jonathan Julius Ahronheim, son of Vanessa and Benjamin Ahronheim.

Condolences

Larisa Gopp on the death of her husband, Dr. Alex Gopp, August 17.
Sarah Mark on the death of her father, Sam Vreeland, August 22.
Steven Acker on the death of his mother, Marilyn Acker, August 22.
Melissa Simon on the death of her father, Max Okun, August 25.
The Gelb/Kluin family on the death of Douglas Gelb's father, Howard Gelb, September 1.
Nancy Goldstein on the death of her father, Bernard Gehr, September 7.
Renee Bock on the death of her father, Ronald Bock, September 15.
Jim Morgenstern on the death of his father, Stanley Morgenstern, September 20.

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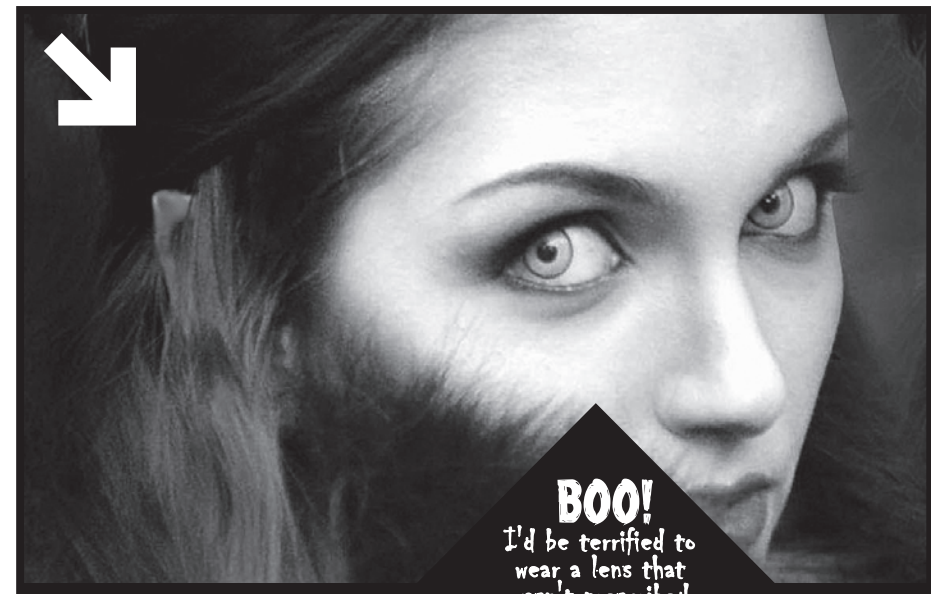

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The Jewish Community Center of Greater Ann Arbor presents the

28th Annual ANN ARBOR JEWISH Book Festival

November 4 - 15, 2015

Unless noted, events will be held @ the
JEWISH COMMUNITY CENTER
OF GREATER ANN ARBOR
2935 Birch Hollow Drive
Ann Arbor, Michigan 48104
www.jccannarbor.org

Author Events

All author presentations are free and open to the public.

Andrea Angell Herzig
11/04 @ 4:30 PM

Anthony David
11/04 @ 7:15 PM
Sponsor Dinner—6 PM

Michelle Segar
11/05 @ 11 AM*

UM Frankel Scholars
11/05 @ 7 PM

Local Authors
11/08 @ 10 AM*

Jonathan Sarna
11/08 @ 4 PM
Sponsor Afterglow—5:30 PM @ UM Rackham Auditorium

Peter Manseau
11/09 @ 11 AM*

Hannah Nordaus
11/10 @ 7 PM

Bruce Eric Kaplan
11/11 @ 7 PM
@ the AADL

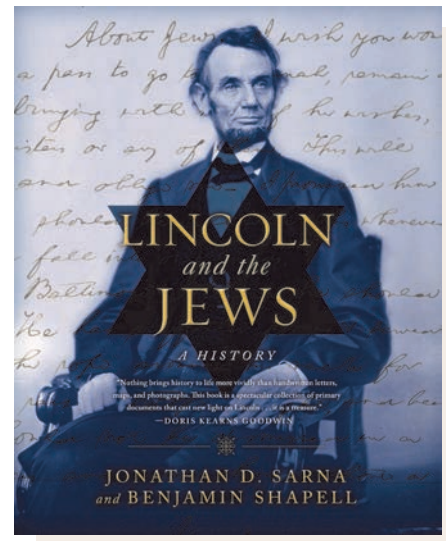
Chaya Deitch
11/12 @ 11 AM*

Rabbi Sherre Hirsch
11/12 @ 7 PM

David Broza
11/15 @ 11 AM*

**brunch $10/person, advance purchase suggested.*

Jewish Community Center of Greater Ann Arbor



Sponsor Events

An Improbable Friendship
by Anthony David
Wednesday, November 4
Sponsor Dinner @ 6 PM
Author presentation @ 7:15 PM

Lincoln and the Jews
by Dr. Jonathan Sarna
@ University of Michigan's
Rackham Auditorium
Sunday, November 8
Author presentation @ 4 PM
Sponsor Afterglow @ 5:30 PM

Books and gift items will be for sale @ the J during the festival.

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